

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 10.

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THEN AND NOW.

On holidays and such like festive times,
We gather up the shreds of other years,
And sometimes weave them into dainty rhymes,
Albeit dotted, not with ink, but tears;
For we recall the bitter and the sweet—
Dark lines, you know, make pictures more complete

May be we hide these fancy sketches fair,
From other eyes in the securest place;
And all the while a smiling face we wear,
That e'en our friends a vestige may not trace
Of that we hold so sacred and apart,
Entwined within the tendrils of the heart.

It may be more of sorrow, than of bliss,
No matter, 'tis a link in love's dear chain,
A "part and parcel" of that happiness
Which often comes through the severest pain.
We know, perhaps, how years have sanctified
The secret which so jealously we hide.

But ah, methinks I'm dreaming when I say,
So many years, and oh, so long ago!
It only seems to me but yesterday,
And yet, 'tis longer far, I can but know,
For many dim old pictures do I find—
Historic relics, crowded in my mind.

Perchance it would be well to illustrate
Some of these histories at the present time;
I do not know why one should hesitate,
As old things now are reckoned "half sublimic."
But if we tell old stories o'er again,
Retouch them carefully with modern pen.

Yes, there are many critics now-a-days,
Who pick in pieces what they could not do,
And seldom volunteer a word of praise,
E'en though the work is beautiful and true.
One need be brave, if he would truth rehearse,
A real story, polished up in verse.

Sure, I've been wand'ring, if I did not dream,
Over the hills, and very far away;
And I'm afraid its not a fitting theme
I've chosen for the happy New Year's day;
For I've been thinking of deserted halls,
With faded garlands hanging on the walls.

Well, let us welcome in "the glad New Year,"
For there is much to make it bright and gay,
And banish from us every doubt and fear,
And live within the present, just to-day;
And like the modest lilies, take no thought
With what the uncertain future may be fraught.
But trust in Him who doeth all things well,
Knowing His power can guide the helm of State,
Can bring forth truth though hidden in a well,
And e'en confound the wisdom of the great.
He leads His chosen ones in pleasant ways,
And promises the righteous length of days.

EMILE.

THE DUCHESS OF ORLEANS.

BY M. J. TANNER.

Parallel, but not contemporary, with the Empress Josephine of France is the character and destiny of the Duchess of Orleans. Both were noted for the beauty and attractiveness of their personal appearance, and for the strength and purity of their character. Both enjoyed the height of prosperity and happiness, and felt the depth of sorrow and affliction. Josephine's destiny was capricious, and constantly attended with light and shadow. In the depth of her sorrow and affliction there was a buoyancy of spirit which sustained her, and caused her to see something of hope or resignation, even though her biographers seem to have no

account of her piety, and attribute her actions solely to a noble self-consciousness of purity and strength of character. In the height of her prosperity, in the zenith of her glory and honor, she felt the instability of human happiness, and sorrow and misfortune were constantly threatening to overwhelm her. From her early attachment to the young English nobleman to her banishment from the throne of France, her life was a series of joys and disappointments, triumphs and misfortunes, wherein the sweetness of her disposition, the soundness of her judgment and the generosity of her heart were constantly demonstrated.

The Princess Helena Louise Elizabeth of Mecklenburg, afterward Duchess of Orleans, was born on the 29th of January, 1814, which was the year of Josephine's death. They married into the rival houses of France, both of which succumbed to the terrors of revolution and died in exile; and they lived to witness and share the misfortunes of the royal families. Helena, unlike Josephine, was reared in an atmosphere of purity and religious devotion, trained in the Lutherean tenets, and surrounded with every care which love and wisdom could bestow. Although her mother died when she was very young, her place was supplied by a wise and affectionate stepmother, a cousin of her mother, who devoted her time to the training of the two orphan children, Helena and her brother Alfred, who died while yet a young man. This was the first sorrow of Helena's life and was never forgotten; although such sorrow is sacred and sanctifies the soul, and the buoyancy of youth cannot long be broken, although death should rob it of some of the objects of its devotion. Being of a pliant, kind disposition, naturally obedient and pious, with a cheerful nature, cultivated by judicious training, what was lacking to make her life beautiful? The position in which she was born and the circumstances attending her, gave ample opportunity for bringing her to the notice of the world.

In 1837 she was married to Ferdinand Philippe, Duke of Orleans, crown prince to the throne of France. After the fall of Napoleon the house of Orleans had again ascended the throne. Ferdinand was a handsome, intellectual man, honored and loved by all who knew him. The good report of him and his many good qualities had caused her to admire his character before she met him, and love, the fickle god, who is so little consulted in the union of royal families, showered upon them his choicest blessings. She was loved and revered, not only by the family, but the country of her adoption, and she gave her best feelings in return. If not at the zenith of power, she had all that constitutes true happiness, as one after the other her two sons, Paris and Robert, were born. The sacred ties of wife and mother bound her to her new home, and the throne of France was in the prospective. She often wondered if she had not more than her share of happiness, and feared lest in the exuberance of her spirits she might forget her duty to God. There was nothing to cloud or mar her happiness, until the sudden death of her husband, in the prime of his useful and noble manhood, caused by a fall received in jumping from his carriage while the horses were running away. His death is spoken of by historians as a loss to France, as well as to his family; for it was thought that the political troubles would never have assumed the propor-

tions they afterward did, if he had lived to aid the king with his wise counsel and co-operation.

The loss of her husband was a shock from which she never fully recovered; but while striving with God for resignation, she gave her closest attention to the rearing of her children, procuring for them the best masters, and training them for the positions they were expected to fill. A few years passed away, when the spirit of revolution was once more manifested. The fiery impetuosity of the populace, as they clamored for a republic, overawed the king, and after an ineffectual attempt to hold his power, he fled for his life. The young Duchess, with her two children, after a vain attempt to hold the crown for her son, was obliged also to flee from the demons who were thirsting for royal blood. Separated from the royal family, and for a while from her youngest son, she endured much hardship before reaching a place of safety. Her father was dead, but her mother, the Grand Duchess, met her and offered her a refuge at Esinach, in Germany, which she gladly accepted. Added to delicate health, she had many trials and sorrows to endure. The situation of her country, harassed by war and rapine, her friends and associates robbed and exiled, suffering poverty and hardship in foreign lands, their property confiscated and their families in want. These were the pictures constantly presented to her mind, to add to the poignancy of her own grief and suffering. Torn from a home of ease and luxury, separated from her husband's family, between whom and herself there existed the warmest attachment, and exposed to hardship and poverty so extreme that a cup of tea was a luxury seldom indulged in, she was yet cheerful, and sought to alleviate the sorrows of others instead of dwelling upon her own. She clung to her children, who were a constant source of happiness to her, as well as a diversion from solitude, although anxiety for their future often oppressed her. After many delays she received her dowry, which enabled her to proceed with their education, and she attended strictly to their religious training. According to the king's wishes, they were instructed in the Roman Catholic Church, although she herself was a Protestant. She lived to see them on the threshold of manhood, they being about seventeen and nineteen years of age. She died in 1858 at Richmond, in England, where she had made her home, in order to be near the royal family. Honored and loved by all who knew her, her name is handed down as a testimonial of goodness and beauty.

AMONG the persons who recently received the decoration of "Palme Acadamiques" from M. Jules Ferry, the French Minister of Public Instruction, were seven women; those included Mme. de Ujfavy, who accompanied her husband on his mission through Central Asia.

To his tragedy of "Mary Stuart" (Chatto and Windus) Mr. Swinburne has prefixed the following dedication: "I dedicate this play, no longer the first part of the trilogy which it completes, to the greatest exile, but simply to the greatest man of France; to the chief of living poets; to the first dramatist of the age, to my beloved and revered master—Victor Hugo.

SCENES AND INCIDENTS IN NAUVOO

BY HELEN MAR WHITNEY.

For a long time there has been a secret something whispering, "Publish to the world not only the principles of your faith, but a true history of facts concerning the injustice done to an innocent people, and the trials and sufferings which they have endured from the world, because they would not deny their faith in revelation. Publish them upon the house-tops, that they may reach the ears of the just and the honest in heart in all nations." And I ask, is this not a duty devolving upon the sisters, in Zion as well as the brethren, who were partakers of their injustice, and therefore living witnesses against them? Should we not write them, to be handed down to our children and all future generations, that they may know the true history of those who endured all things which their enemies saw fit to place upon them, for the sake of establishing this work upon the earth.

Having lately enjoyed the privilege of looking over my father's papers and journals, which had lain undisturbed ever since his death, I cannot express the joy I felt in finding among them the long-desired treasures—my father's and mother's letters—which I had feared were no longer in existence. Many of them were written when I was very young and during the deepest trials of their faith, the reading of which has awakened the memory of a thousand scenes and associations that would have remained buried in oblivion, had it not been for these records, which, to me, are more precious than gold.

A letter written by the Prophet Joseph and his brethren while in Liberty jail, Missouri, was among my father's papers, and a portion of it being as appropriate to-day as then, I will copy a few lines:

LIBERTY JAIL, Jan. 10, 1839.

BROTHERS H. C. KIMBALL AND B. YOUNG:

"Joseph Smith, Jr., Sidney Rigdon and Hyrum Smith, prisoners for Jesus' sake, send greeting. * * * * *

"Brethren, fear not, but be strong in the Lord and in the favor of his might. What is man, that the servant of God should fear him? or the son of man, that he should tremble at him? Neither think strange concerning the fiery trials with which we are tried, as though some strange thing had happened unto us. Remember that all have been partakers of like afflictions. Therefore rejoice in our afflictions, by which we are perfected, and through which the Captain of our salvation was perfected also. Let your hearts and the hearts of all the Saints be comforted with you, and let them rejoice exceedingly, for great is our reward in heaven; for so persecuted the wicked, the Prophets which were before us.

America will be a Zion to all that choose to come to it, and if the churches in foreign countries wish to come, let them do so. * * *

"Brethren, pray for us, and cease not till our deliverance comes, which we hope may come. We hope, we say, for our families' sake. Let the Elders preach nothing but the first principles of the Gospel, and let them publish our afflictions, the injustice and cruelty thereof, upon the hilltops. Let them write it, and publish it in all the papers where they go; charge them particularly upon this point.

"Brethren, we remain yours in hope of eternal life,

JOSEPH SMITH,
SIDNEY RIGDON,
HYRUM SMITH."

Where is there any other people who would endure tribulation, or think it needful to make such sacrifices through this life, for the sake of

the life to come? Ministers of different creeds have picked out just such passages as they could turn into a proper shape to suit themselves, or their hearers—preaching more to their heads than to their hearts—pandering to popular feeling, to bring popularity and dollars, though the Bible (which they profess to believe) lays down but one rule for mankind to walk in, points out but one road to heaven, and these are laid down so plain by our Savior, that "a man, though a fool, need not err therein."

The prejudice of the various sects against the Mormons was the same then as it is to-day. Hundreds were heard to say they had never known Joseph Smith, but he was a false Prophet and ought to die, and if they could come across him they would kill him as soon as they would a rattlesnake; and if the Mormons did not renounce their doctrine they would exterminate or drive them from the country. When asked what they had against the Mormons, the answer was, with an oath, "They believe in Joe Smith and the Book of Mormon, and" with another oath, "we believe Joe Smith to be a d—d rascal." This is a sample of the present toleration and inhuman conduct towards a little handful of people under a Republican government, and by professors of Christianity who pre-judge and enjoy listening to every falsehood against the Latter-day Saints, and would like to again drive us from our homes; but they will find it a more difficult task, as it happens (this time) that we are the first settlers and have a prior right, which we intend to hold and maintain. The majority of the world seem to have chosen to walk in the broad road which leadeth to destruction. The gate is too straight for them, and the way too narrow, and for this reason but few find eternal life.

When my father left us to go on his second mission, he made mother promise to write to him every particular concerning our situation, and I feel prompted to copy a portion of her first letter, which was dated Sept. 21, 1839. It gives a fair description of our condition and of the families of the Elders who left them in Commerce, Illinois, to go forth in obedience to the command of the Almighty, to preach the Gospel to foreign nations.

"MY DEAR HUSBAND:

"With a weak and trembling hand I attempt to write a few lines, agreeable to your request, to let you know how we do, which is very poorly, I assure you. As to my feelings, I don't know but I am perfectly reconciled to your going away, but I must say I have a trial of my faith such as I never had before. The day you left home was as sick a one as I ever experienced. The pain in my back and head was almost intolerable—no doubt the pain in my head was worse on account of my much weeping; but I did not weep after you left, for my distress was so great that I could not think of much else. William mourned and cried about all day, and had a chill in the evening. Sister Bentley stayed with me through the day; she was sick, but did all she could for me. Fanny Dort came over and stayed all night with me. I was alone a little while before she came. I then crawled out of bed and bowed before the Lord, and plead with Him to give us a good night's rest, and He did so; and be assured I did not forget to pray for you.

The next morning I felt free from pain, but was so weak and dizzy-headed that I could not walk without staggering. William and Helen were not able to do anything, so I was obliged to crawl around and do my chores, and wash a little for the babe. No one to help me but little Heber, and I was soon overdone and brought on another chill, so that I had a very sick afternoon, and rested but little last night; have not been able to do anything to-day. I was taken this morning with a shake, and shook for an hour and a half as hard as I ever

saw any body in my life, and then weltered under a fever and extreme pain until almost night. William has just had the hardest chill that he has had in a number of days. Brother Rogers has been here and left more medicine, but it has done us no good, and what to do I don't know. I have no one to get anything for me, or to do anything for my comfort. Brother Bentley has moved here, but Sister Bentley is very feeble, hardly able to do her own work. She is very kind, and would be glad to doctor us if she was able. Helen is not well any of the time, but is able to do some chores to-day.

"Now, I have given you a statement of our situation, not to make you feel bad, but because you requested it of me. * * * Thus you see, as I said before, I have a trial of my weak faith; but all that I can ask of you is, to pray that I may have patience to endure to the end, whether it be long or short. I feel as though if you ever see your family all alive again; it will be through *your faith*.

"Saturday Morning.

Dear Heber, we are all alive and tolerably comfortable this morning—would to God we could remain so through the day. We will hope for the best. Unless my health should improve I shall not be able to write you next week, as you requested, for I am growing weak every day. So farewell, my dear Heber; I pray that it may be well with you.

VILATE KIMBALL.

To be continued.

SURPRISE PARTY.

The Relief Society of Sugar House Ward have had five surprise parties this year—April 26th for Mrs. Lucy Ann W. Pettigrew; Aug. 15th Mrs. Jane Cornwall; Sept. 19th Mrs. Ann S. Clark; Oct. 20th Mrs. Matilda E. Wagstaff, and Nov. 4th in honor of our beloved President. Mrs. Sarah B. Gibson. When the table was covered with the bounties of the earth, Father Gibson blessed the food in a most impressive manner, also the hands which had prepared the same. After dinner Sister Esther Hardy, in behalf of the Society, said:

"Sister Gibson, the sisters of the Relief Society have chosen me to represent them in offering you a winter shawl, a chromo, entitled 'No cross, no crown,' a pair of vases, and a few other small presents, and to thank you for all your good counsel and faithful work. We wish you a long life on this earth, that you may still do good to the poor and needy, that your last days may be your best days, and then be exalted with a celestial exaltation."

Sister Gibson said: "I thank you all for your great kindness, but my heart is too full to express my feelings. I hope and trust in the Lord that I may live worthy of all His blessings. May God bless you all, is my prayer, in the name of Jesus."

BETSY BOLLWINKLE, Secretary.

CAROLINE WILLINGBECK, Ass't Sec'y.

THE BATTLE OF INKERMAN.—To-day being the anniversary of the battle of Inkerman, which was fought in the Crimea on November 5, 1854, the usual custom of decking the colors with laurel was observed in every regiment throughout the British Army that took part in the memorable battle. It will be remembered that the Brigade of Guards specially distinguished themselves in this engagement, and that a monument was erected in Pall-mall to the three regiments of the Brigade. The subaltern doing duty with the detachment of Foot Guards mounting the "Queen's Guard" this morning carried the laurels to St. James's Palace.

TO A WOMAN.

AN ANSWER TO SUSAN COOLIDGE'S POEM, "ONLY A WOMAN."

Yes, God has made thee woman,
And do thou seek to be
"Just what He meant." Let not deaf ears
And eyes that will not see,
Cause thee to fail the noble life
That he hath planned for thee.

It may be in a tranquil home
Whose peace shall fill thy soul,
Thy strength may help, thy wisdom urge
The workers to their goal,
Or make from harmony within
Divinest music roll.

Or haply with the toilers thou
Must pass thy busy days,
The struggles of thy brother men
Not seeing "through a haze,"
But sharing, bearing burdens in
Thy helpful, womanly ways.

It may be in thy wishful soul
Thou hopest some good to teach
A waiting world: take courage, then,
Thy Master bids thee preach;
"Go tell my brethren I am risen!"
The words their souls shall reach.

Perchance the nation needs thy help
To free it from its foes,
For oft for right and native land
Women strike valiant blows;
God did great things for Israel
When Deborah arose.

—"Our Herald."

A DISTINGUISHED WOMAN.

ZINA D. H. YOUNG.

CONTINUED.

Sister Zina possesses, in a large degree, what is designated in modern times "the motherly element." She has that intense sympathy with misfortune and suffering which brings one into close communion with the hearts and inner lives of those to whom they minister. Unsuspecting and thinking no evil, it may be truly said of her, she is generously endowed with that sweet charity which hopeth all things. Such women, when richly clothed with faith and firmly established in the principles of the Gospel, are quite capable of being efficient mothers in training the young in the paths of virtue and rectitude; consequently, Sister Zina has been most successful in this direction, for her sons and daughters are honorable and noble men and women.

The Lion House, in the days when Sister Zina was rearing the children under her care, was one of the brightest, happiest homes upon the earth. No doubt the atmosphere and surroundings of the dwelling-place had much to do towards imbuing her permanently with that cheerful, happy spirit which has been one of the greatest attractions in drawing the hearts of the people towards her.

To those unacquainted with the conditions of families among the Latter-day Saints, one can scarcely convey a correct idea of the blessing a woman may be, who possesses the nobility of character and power of self-sacrifice in such a degree, as to render help to all under the varieties of circumstances where consolation, comfort and good works are needed.

The gentle ministrations of woman are beautifully portrayed by the poets, and form a fitting subject for the artist, or the sculptor, but none of these artificial productions, can bring to the human soul the exquisite rendering of divine power, which comes through human tenderness in the hours of supreme need.

Sister Zina devoted much time to the sick and distressed. Day and night she sought to

relieve suffering, to inspire courage in the weak and to smooth the pillow of pain. This seemed her especial mission, her real life-work. It is the one to which she seems peculiarly well adapted. In all spiritual labors she is also specially gifted. There is no woman in Israel more inspirational in prayer. Her language is simple, and her manner characterized by the greatest humility, yet those who hear her are always impressed, with the genuine earnestness and true eloquence with which she pleads when offering up devotion to the Deity.

Sister Zina has been a zealous laborer in the Lord's vineyard in temporal as well as spiritual things, and though her strongest capabilities for labor are really in nursing the sick, or what would be technically termed *Materia Medica*, yet in many other directions she has labored faithfully in active public service.

When the Relief Society, first established in Nauvoo by Joseph Smith, was re-organized in Utah by Brigham Young, Sister Zina was one of the first identified in that benevolent work, and her labors have been from that time to the present in close connection with those of Sister Eliza, the leader of that institution. In fact, she has ever stood by her in all the movements made in the interest of that organization; and when Sister Eliza was set apart and ordained to preside, she chose Sister Zina as her first Counselor, and she was ordained to that office under the hands of President John Taylor, in these words of blessing and appointment:

"Zina Diantha Young Smith, I lay my hands upon thee in the name of Jesus, and by authority of the Holy Priesthood, and ordain thee to be First Counselor to Eliza R. Snow. Honor thy calling, which is an honorable one; sustain and assist thy President, and thou shalt have joy in thy labors; thou shalt be a wise counselor; the Lord is well pleased with thee and will sustain thee, and no man shall deprive thee of thy blessings; thou shalt have the gift to heal the sick, and thou shalt be blessed in time and in eternity; in the name of Jesus. Amen."

Sister Zina has been indefatigable in her labors among the people in woman's interest, and has traveled and visited the people in almost every town and settlement in these valleys. Her name is, like Sister Eliza's, a household word in the families of the Latter-day Saints, and is ever spoken with reverence and love. She has been for many years a Sunday School teacher in the ward where she resides, and in this particular labor has won the love and esteem of all under her charge.

One of the most useful and beneficial fields of labor in which Sister Zina has ever operated is sericulture. Ever since any effort has been made in the silk industry, she has been on the alert, traveling in its interest, encouraging the sisters and brethren to move forward in this enterprise for the promotion of home manufacture. She has raised cocoons with her own hands, and had charge of a large cocoonery and mulberry orchard which belonged to Prest. Young, and carried on a successful business in this direction while her health permitted. Thousands of mulberry trees from the orchard have been sold and transplanted into the various settlements in the Territory. When the silk enterprise was organized June 15, 1876, into an Association, Mrs. Zina D. H. Young was chosen President of the Deseret Silk Association.

NEW YEAR'S DAY.

What a glorious boon! Millions hail thy return with gladness. Millions look forward to thee with anxious hearts for a little recreation and amusement. Fathers, mothers, cousins, friends and well-wishers surround each other's table, partake of some of the earth's most delicious food; the cheerful faces, the health, the dress, the house, the air, the sun,

the city, the street, and even the very horses, seem to be infused with gladness, in language no tongue could command. It is the New Year. It indeed has come. All are happy, and gay, and festive. Men and animals are glad. Kindred spirits have met and resolve on having a glorious holiday. What a liberty do I enjoy this day! No tyrant's voice is heard in this land of liberty; no labor, no toil, no care; all, all is freedom, and this is a feast to me indeed. Come, wife and children, and let us enjoy this day; let the Holy Spirit be in our hearts and habitation; let no foul spirit be near, and we shall be made glad, we shall sing and rejoice and thank the Great Father that we have a lifetime to stay on the earth and perform our part as nobly as we can.

O New-born Year, thou art come again
To weld a link to the mighty chain
Of years, that have rolled since this earthly ball
Sprang forth at its Great Creator's call!
Thou art come, and hast shed a cheering ray—
All hearts are bent on a joyful day.
Thou art come, and the sun shines bright with joy,
The air breathes free to the 'prentice boy;
He has hidden his wages for weeks before,
To exhaust this day his little store.
Thou art come, New Year, right welcome come!
Young hearts now think their heaven begun;
All cares are fled, and they think with glee
To enjoy their yearly jubilee.
For twenty years I have labored now,
And toiled for bread, with a sweating brow,
But never before could I sit at ease,
And enjoy a day just as I please.
Come, wife and children, around the board,
While we seek a blessing from the Lord;
The smile of heaven makes sweet the food,
For flowers of love in our path are stowed
We will enjoy this glad New Year,
No need to mourn, and no need to fear;
What spirit so wicked as dare to come
And disturb the peace of our mountain home?

JAMES GALLACHER.

PLEASANT PARTY.

Monday night, Dec. 10, 1881, about forty persons, including Sister Fife and the portion of her family residing in Ogden, assembled at the house of Brother Valesco Farr, son-in-law of Mrs. Diana Fife, to show respect to her before leaving for the southern country. The company consisted of the Bishop and his Counselors, Hon. A. F. Farr, Joseph Parry, Joseph Johnson, Enoch Farr, Brother Wilkinson, Joseph Harris, and many of the members of the Third Ward Relief Society, and a few others of her most intimate friends residing in other wards.

Sister Ann Odell was called to the chair. The exercises consisted of speeches from the brethren, with songs, also expressions of kind feelings towards Sister Fife, by Sister D. M. White, President of the Relief Society, and her counselors and many others.

Refreshments were passed around, after which the Society presented to Sister Fife a handsome silver butter dish and knife, expressive of their high respect for her, which was received with kind acknowledgments, in a few words, being empowered with emotions too strong to express. Then an address was read by the Secretary, Mrs. Lucretia B. Farr, which she had written for the occasion, which was very good, expressing the regret of the society and her friends in parting with one so worthy of esteem, and wishing her every blessing in her new home, where duty called her to go.

Before concluding, a few appropriate remarks were made by Sister Ann Odell, a hymn was sung and a prayer offered. With many a goodbye, the party dispersed to their homes, feeling they had spent a pleasant and profitable evening.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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THE POSITION OF UTAH.

ANOTHER year has been added to the cycles of time. The eventful year of 1881 is past. Many wonderful and dreadful occurrences have transpired. Death has been busy among the ranks of men, and many honorable ones whose names were known to the world for their great and good works have departed to "that bourne from whence no traveler returns." And 1882 is ushered in, and a new volume, as it were, is opened. What is written shall remain, but what shall be written on the blank white pages of the coming volume of time none can tell. It is not given man to know the future, save as it is revealed at times to those who have special need of foreknowledge. Whoever observes carefully the events at present transpiring upon the earth, cannot fail to be impressed with a sense of their significance, as pertaining to something yet to come, or feeling that some great change is imminent.

Utah has been unusually prosperous during the past year, especially in agriculture. The husbandman has greatly rejoiced in the fruits of his labor. Many improvements have been made in various directions for the advancement of enterprise and industries, promoting the growth of prosperity.

Whatever success attends a nation, a body of people or an individual, there is sure to arise in the feelings of some envy or hostility. It is a well-known fact in the history of nations and individuals. Utah has gained a notoriety that is attracting the attention, not only of the American people but those of other countries. The peculiarity of the country itself and the remarkable thrift, energy and indomitable perseverance of its people in subduing the desert, and overcoming difficulties, which would be by some considered insurmountable, is at the present time an established fact. The singularity of the doctrines taught by the Latter-day Saints, received through divine revelation to Prophets and Apostles, is calculated to attract the attention of the people of all nations towards the gathering place; thus fulfilling the words of the Prophet Isaiah, that Zion should be established in the tops of the mountains and all nations should flow unto her.

But leaving this glorious theme let us consider the position of Utah to-day. The question now pending in Congress concerning the seat of the Delegate from Utah is an important one both in its relation to the Territory, the "Mormon" people, the whole country and the principles of government. In fact it involves much more than the matter of Utah's representation at one session of Congress. Is it not taking from American citizens the liberty of suffrage and the freedom thus guaranteed; a precedent firmly established by long and constant usage? The people of Utah elected by ballot the man of their choice, and in our opinion, were the votes of women on both the People's and Liberal tickets to

be declared invalid (however indignant we might be) even then the majority would be in favor of the peoples' choice.

Plurality of wives is the great bug-bear that frightens everybody, and is made the scape-goat for every indignity. But upon mature consideration, is that condition of things to be brought into comparison with the demoralizing practices prevalent in the world? Emphatically no. One is honorable and justifiable in the sight of our Father, as recognized by Him in ancient times, when men walked and talked with God; the other is denounced in the holy Scriptures as corrupt and wicked. One is in strict accordance with the laws of life and health, not only for the present, but more especially future generations; the other is contrary to morality and chastity, and tending to the destruction of human life upon the earth, as well as detrimental to spirituality and the higher attributes of mankind. Physically and scientifically considered, leaving religion out of the question, plural marriage, if lived according to correct principles, would tend to purity of life and elevation of character. But the Latter-day Saints accept it in its sacred phase. Are they guilty of any crime against their own conscience and the laws of Deity? If not, why should they not stand heroically in defense of their rights and vindicate the truth? They are in possession of happy homes here in these peaceful vales, they are a strength and support to the Republic, they increase its numbers, its wealth and its prosperity.

Who would oppress and afflict an innocent people, whose only offence is that they dared to hearken and be obedient to the laws of God? Is it not said in the Scriptures that "obedience is better than sacrifice, and to hearken than the fat of rams?" But time will prove all things, and iniquity and injustice cannot go unpunished; that is an eternal decree from which there is no appeal.

In our opinion, the women of Utah should petition against unjust legislation and the enactment and enforcement of laws that will deprive them and their brethren of the rights of citizenship; and that will bring sorrow to their hearts, desolation to their homes and misery and wretchedness to their children. And what increase of happiness or satisfaction will it bring to rulers and statesmen, priests or people or to those who are urging severe measures towards the Mormons in every town and settlement in the land? None whatever.

There is another subject of vast importance now upon which it seems eminently proper action should be taken by women, and against which every woman here should strongly protest; that is, the decision of the Judge of the Supreme Court of the Territory on the liquor question. Every woman who has the interest of mankind at heart, who possesses a latent spark of divinity within her soul, should exert her utmost influence for the suppression of intemperance. The laws of the city are adequate to suppress and restrain the sale of ardent spirits and maintain good order, as in times past, were there no outside interference. If by concerted action the women of this Territory could succeed in accomplishing something positive in this direction, would it not be worth a mighty effort?

A HAPPY NEW YEAR.

ON the last day of the old year every one naturally ponders over and reviews the past. Many are the happy moments brought to mind, many are the sad ones. Too often I fear is the mind filled with regrets. Oh that the days would come when we would have no regrets and when we could truthfully say the year is past and I am satisfied. While I sit musing

upon these things and gazing back over the past and I turn the pages of the book of memory and read the words of joy, sorrow, regret and hope, I hear a distant sound of bells. It is very sad and mournful, this lingering tolling, what does it mean? Ah, now I know, 'tis the last respect paid to the dying year, toll, toll—it ceases and the dear old year is gone; let us bury it but not forget it. Another sound comes pealing through the cold, frosty air, the gay ringing of New Year's bells and the merry, gladsome sound tells of joy and delight. It heralds in the welcome New Year and bids us all renew our courage to persevere in the paths of happiness and knowledge. Its gladness I would re-echo and say a Happy New Year to you all. A.

EDITORIAL NOTES.

PROF. FOWLER the renowned phrenologist is in the city at the Walker House. He has been traveling in parts of Sanpete and Utah counties. He expects to leave Salt Lake City on Tuesday morning next.

ON Tuesday, Dec. 27th, a meeting was held in the 6th Ward, Sisters Eliza R. S. Smith, M. I. Horne, E. B. Wells and E. C. S. Clawson were invited by the Bishop to attend and assist in the organization of a Primary Association. Sister E. R. S. Smith presided and officiated in the organization. Sister Agnes Irvine was chosen for President with Sisters Margaret Leatham and Elizabeth Evans as Counselors. Secretary Miss M. A. Bezzant, Assistant Secretary Wm. Leatham, Treasurer Emily Linnelles. The children were addressed for a few minutes by each of the Sisters who had been invited to attend. After the close of the meeting Bishop Hickenlooper escorted the ladies to his residence where they took supper and spent a short time very agreeably.

We are pleased to be able to announce to our readers and the public generally that Mrs. H. C. Norton, M. D., who was baptized by Elder O. F. Whitney, while on his mission in the States, has at last been able to gather to Zion. The doctor was greatly disappointed on arriving here to find that Br. Whitney was absent, as he was the only person here with whom she could claim acquaintance. However she found our Office readily enough and Mrs. H. M. Whitney welcomed her to her home as a sister. The lady is desirous of obtaining employment and as she is thoroughly prepared to teach perspective drawing in crayon, she solicits a few pupils in that study for the present until she becomes sufficiently acquainted with the people to follow her profession. She is a lady of culture and refinement; received her education (as it is termed) in a convent, and was taught drawing and painting after the style of the old masters. After her marriage, her husband being a physician, she commenced medical studies with him, which she pursued consecutively ten years. She afterwards visited Europe and practised in the hospital at St. Petersburg three years. The knowledge and experience acquired there, added to long years of study qualified her for practice, but her views in regard to the Allopathy practice changed and she attended the Eclectic medical school in Cincinnati, the only place at that time within her knowledge, where women were permitted to take a degree; and after obtaining it she went to Louisville, her old home, where she gained a large practice and was constantly employed until 1864, when she went to New York; while there she had a very extensive practise for some years. During her residence in New York she occupied the chair in the 26th Street Medical School as Professor of Eclectic and Clinics.

Dr. Norton has taken rooms for the winter at the residence of Mrs. H. M. Whitney, North Temple Street, one half block east of the Temple Block. Ladies who may wish to consult her professionally can be granted private audiences if they desire it. Dr. Norton uses the homoeopathic remedies generally.

LESSONS IN DRAWING.

DR. H. C. Norton, will teach perspective drawing in crayon in twenty lessons. Office at the residence of Mrs. H. M. Whitney, North Temple Street, half a block east of the Temple. We have seen some specimens of the lady's work and consider them very fine. Terms fifteen dollars for twenty lessons.

CORRECTION.—E. R. Farnsworth, Secretary Relief Society of Beaver Stake, very politely requests us to correct the report of the Relief Society as published in Nov. 1st issue of the EXPONENT. She states that instead of cash \$37.40, property, \$99.20, and wheat 24 bushels, they have on hand cash, \$57.40, property in treasury, \$99.28, real estate, \$3,697; total property, \$3,769.28. Wheat in bin, 221 bushels; loaned, to be returned December 1, with one-fourth interest, 133 bushels; interest 83½ bushels; total wheat, 387½ bushels.

OBITUARIES.

Died, at Wellsville, Cache Co., Utah, Dec. 7, 1881, Mary Thirkell, wife of John Thirkell, in the 67th year of her age. Deceased was born at Hutton Bushel, Yorkshire, England, March 30, 1815; was baptized into the Church of Jesus Christ of Latter-day Saints on Oct. 22, 1850, at Corby, Northamptonshire. She left her comfortable home, father and mother, and emigrated to Utah with her husband and family; crossed the plains in Jacob Gates' company in 1853, burying two children on the plains in one week.

Sister Thirkell lived and died a Saint. She was a kind and loving wife and mother, and has many friends in Utah who honored and respected her.—Com.

Died, at her residence in Tooele City, Dec. 12, 1881, at two o'clock p. m., Elizabeth White Clegg, wife of Benjamin A. Clegg.

Deceased was born Aug. 1, 1813, at Billingsley England. She embraced the Gospel in November, 1843, and emigrated in Elder Orson Spencer's company in 1849. At Council Bluffs her husband, Johnathan White, died, leaving her with a small family; but through many privations and trials she arrived in Salt Lake City the same fall, where her energetic and cheerful disposition won her many friends. In the Spring 1850 she was married to Bro. Benjamin Clegg, who was always a kind and sympathetic husband. In the Fall of the same year they moved to Tooele City, being among the first settlers of that valley, and encountering all the trials and privations of Indian troubles and the scourge of grasshoppers and famine, and many other inconveniences incident to the founding of new settlements. Through all she maintained her integrity firm and unshaken in the great latter-day work, living up to all the requirements and privileges of the Gospel, and assisting in every enterprise where woman's aid could benefit, for building up the Kingdom of God on the earth. At the first organization of the Relief Society of Tooele she was chosen First Counselor to the President, and subsequently she was chosen First Counselor to the Relief Society President of the Stake when the organization of the Relief Societies of the Stake was effected, which position she retained up to the time of her death.

She was the mother of seven children, and leaves forty-two grandchildren and nine great-grandchildren.

On Wednesday, Dec 14, at 10 A. M., her mortal remains were carried by some of her grandsons to the meeting house, followed by a large procession of relatives and friends, also the officers and members of the Relief Society from all parts of the Stake. Very consoling, comforting and good instructions were given by Patriarch John Rowberry and Apostle F. M. Lyman; after which the large cortege moved to the cemetery, where the body of our dear sister was laid away. But she has gone in hopes of a glorious resurrection with the just.

ANN TATE, Cor. Sec'y R. S.

Why should our tears in sorrow flow?
God has recalled His own;
Then let our hearts in every woe,
Still say, "Thy will be done."

Died, at Lake View, Tooele Co., Dec. 7, 1881, of diphtheria, Mary Gillespie Shields, aged 9 years, 8 months and 4 days. She was the daughter of Archibald and Ellen Shields. Owing to there being no Primary Association, she became a member of the Relief Society, and was always pleased to attend the meeting and Sunday School, and was beloved by all who knew her.

ELIZABETH MILLER.

Died, at Mill Creek, Salt Lake County, of typhoid fever, Nov. 7, 1881, Elizabeth A. Carlisle, daughter of Joseph and Isabella Carlisle, aged 18 years 11 months and 12 days.

Deceased was a counselor in the Young Ladies Association and a teacher in the Sabbath School, and was a firm believer in the principles of the everlasting gospel. She was a young lady highly respected and esteemed by all who knew her, a loving and faithful friend, a kind sister, and a dutiful child. She leaves a large circle of relatives and friends to mourn her loss, who truly sympathize with her parents, sisters and brothers in their sad bereavement, and pray the Lord to comfort their hearts that they may bear their loss with fortitude.

Death has placed his cold hand now
On that calm and placid brow;
Cease from sorrow, care and strife,
Thou hast passed this troubled life:
On the earth thy work is done,
Rest in peace till Christ shall come.

—Com.

Died, at the residence of Mrs. M. F. C. Morrison, Charlotte S. Hyde, wife of Apostle Orson Hyde, aged 79 years, 3 months and 11 days.

Sister Hyde was born August 22, 1802, at Low-erpensnack, Salem Co., New Jersey, joined the Church in St. Louis, Mo., was baptized by Elder Edson Whipple in 1850, and came to Utah in 1852.

In the Spring of 1858 she left her comfortable home in the 13th Ward of Salt Lake City, during the exodus of the Saints from there, and arrived in Ephraim, Sanpete Co., where she lived one year; at the organization of this settlement in the Spring of 1859, moved here, and has remained ever since.

Sister Hyde has lived an exemplary life, been a true and faithful Latter-day Saint, always trying to do good wherever she had an opportunity. She taught school in Mt. Pleasant twenty-one years, and was faithful in the discharge of her duties, and took great pleasure in cultivating the minds of the young entrusted to her care, instructing them in the principles of life and salvation, and making those principles plain to their understandings as they became old enough to receive them.

Every one loved and respected Auntie Hyde, as she was generally called, and her name will be held with honor and respect while memory lasts. She bore the cross like a true Saint, and will ultimately wear the crown.

M. F. C. MORRISON.

SYNOPSIS OF MINUTES OF R. S. CONFERENCE.

The Relief Society Conference of this Stake was held in the Council House in this City, Dec. 16, 1881, commencing at 10 o'clock a. m., Counselor E. S. Taylor presiding. Present on the stand Pres. E. R. S. Smith, Mrs. B. W. Smith, Mrs. E. B. Wells and the Secretary, Mrs. E. Howard. After the usual opening exercises, minutes of previous Conference were read and accepted. Mrs. Taylor made some introductory remarks and stated briefly and definitely the business before the meeting. The following Wards were then represented: First Ward, Mrs. Chase; Second, Mrs. McGregor; Third, Mrs. Smith; Fifth, Mrs. Turnbow; Sixth, Mrs. Fulmer; Seventh, Mrs. Needham, Eighth, Mrs. Fletcher; Tenth, Mrs. Earl; Twelfth, Mrs. Hooper. Sister Eliza then addressed the meeting upon the duties and responsibilities of members of the Relief Societies, giving them in a concise and clear manner a good idea of how to perform these duties acceptably. Her teaching was well adapted to the capacity of all. She also exhorted them to live near to the Lord and try to be humble enough to keep the Holy Spirit for a guide. Instructive remarks were also made by Mesdames R. M. Carrington, R. R. Grant, M. N. Hyde, and E. B. Wells. After singing and prayer, meeting adjourned until two p. m.

Afternoon session: After singing, prayer by Mrs. E. R. S. Smith, and singing the Ninth Ward was reported by Mrs. Groo; Thirteenth, Mrs. Grant; Fourteenth, Mrs. Wilcox; Fifteenth, Mrs. Jones; Sixteenth, Mrs. Fisher; Seventeenth, Mrs. Hyde; Eighteenth, Mrs. Barton; Nineteenth, Mrs. Neal; Twentieth, Mrs. Miller; Twenty-first, Mrs. Longmore; Farmers, Mrs. Woodruff; Sugar House, Mrs. Gibson; Pleasant Green, Mrs. Hirst; Brighton, Mrs. Jones.

After the rendering of these several reports which were all clearly and briefly given, Mrs. Taylor, President of the meeting, invited Pres. Joseph E. Taylor to address the congregation. He accepted and occupied the remainder of the time in speaking upon the social phase of plural marriage. The time was almost too short for so extensive a subject, but the speaker made good use of it and presented many historical and Biblical facts in support of his arguments.

Sister Eliza gave some special instruction on important matters pertaining to the Relief Society and Sister Taylor made a few closing remarks and suggestions. Conference adjourned until March, 1882. Sung Doxology. Benediction by Elder Jos. E. Taylor.

Saturday morning, Dec. 17, the Primary Association of the S. L. Stake held their Conference at the same place, Mrs. Ellen C. S. Clawson presiding. The singing by the children was heavenly. The reports were satisfactory, and the sisters who spoke seemed inspired by the good Spirit.

In the afternoon the Y. L. M. I. A. of this Stake convened in the same place, Mrs. M. A. B. Freeze presiding. On the stand were the general presidents of the Relief Society, Y. L. M. I. A. and P. A., other officers of these organizations were also present. Several of the Associations in the city were ably represented, also Sugar House, Mill Creek and Brighton, of those outside the city. Pres. Freeze made some admonitory remarks to the young ladies and earnestly entreated them to come forward and prepare themselves for the great work now needed. Sister Eliza then addressed the assembly upon such subjects as apply directly to the education and training of the young, and expressed her anxiety in their behalf in the most tender and motherly language. Sister Taylor made a stirring appeal to the young ladies urging them to improve in mind, in manners and in everything pertaining to the higher order of beauty and purity of life, and become thoroughly versed in those things which are most essential in the Church of God upon the earth. Exhorted the young ladies not to let the young men outstrip them in the race for knowledge and intelligence, but be able to compete with them upon any matter of mutual interest in a lady-like and intelligent manner.

Pres. Freeze said let us remember all the beautiful things we have heard this day. Conference adjourned for three months.

BIRTHDAY PARTY.

In honor of our beloved Presidents, Mrs. A. H. Goldsbrough and President George Teasdale, the teachers of Nephi Relief Society got up a picnic party on the 8th of December, at 2 p. m., in the Society Hall, to celebrate their birthdays, Pres. Amelia H. Goldsbrough's birthday being in the 7th, and Pres. George Teasdale's on the 8th, so it was thought best to have the party on that day.

We had quite a large party, and the time was very pleasantly spent in remarks from the brethren and sisters, which were full of comfort, encouragement, counsel, wisdom and congratulation. We also had recitations, songs and select readings. The Spirit of the Lord was in our midst and a great number spoke of His goodness and praised His name.

At 4 o'clock a sumptuous picnic was handed around, of which all partook, then remarks, toasts, songs, recitations and readings were in order until about 8 o'clock p. m., when the party was closed and all expressed themselves well satisfied.

Ever praying for the success and prosperity of our much loved EXPONENT, and for those who labor for the establishment of truth and righteousness upon the earth, I remain your sister in the covenant of peace,

A. L. BIGLER, Cor. Sec'y.

PRIMARY PICNIC PARTY.

The Primary Association of Big Cottonwood held a party in the brick schoolhouse in that Ward, Dec. 16, 1881, President Esther M. Davis and Counselors presiding, with assistants. At ten o'clock a. m. the parents and children gathered with picnic, which was spread on two large tables, each thirty-two feet in length. Both tables were seated by the children the first time; Bishop D. B. Brinton was at the head of one table, Bro. Milo Andrus, Sen., at the head of the other. Bro. Nathaniel Bowden and some others sang a song entitled "A happy greeting to all." Prayer and blessing by Bro. Milo Andrus. Singing, "Our sweet mountain home." The tables were again seated with the remaining children and parents, making 432 persons in the hall. The delicious food remaining, which was quite a large quantity, was sent to the poor of the ward. After dinner a large number of persons gathered at the hall, making in all six hundred persons.

A song was then sung by Bro. Nathaniel and company, entitled, "Work away, work away." Then followed dancing, dialogues, songs, etc. We had a Christmas tree twelve feet high, with 141 prizes on it. The Primary Association presented to Bishop D. B. Brinton a framed photograph of Apostle Orson Pratt, which he received with thanks and appreciation. The Bishop took great interest in assisting and preserving order. After the prizes were given, the assembly arose to their feet, by request of the President of the Primary, and sang, "Praise God from whom all blessings flow." Benediction by the Bishop.

ESTHER A. DAVIS, President.
MARY SUTHERLAND, Sec'y.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

COHOES, N. Y.

A Young Ladies' Mutual Improvement Association was organized in this branch of the Church, called the Cohoes Y. L. M. I. A. The following officers were elected: President, Sister Eliza Clough; First Counselor, Sister Esther Higgins; Secretary, Hattie Clough; Treasurer, Martha Adey. The Second Counselor not selected. We were to hold our meetings every two weeks on Monday afternoons, at half past three o'clock. We have held the meetings regularly ever since we were organized, making four in all. We are glad to say that at every meeting all the members have been present. The time is occupied in speaking, in reading sermons in the Deseret News and other articles out of the Church works, and in other instructive exercises. They are a source of great

pleasure to us all, and we ever pray that they may continue to be so.

At the meeting held December 12, we had with us Sister Zina D. Young, that well known and beloved Aunt Zina. She has imparted to us some very useful advice and instruction.

We pray the day is not far distant when we shall be permitted to meet with the associations in Zion, but that while we are compelled to sojourn here that we may "so live that others seeing our good works will glorify our Father who is in heaven."

HATTIE F. CLOUGH, Sec'y.

WEBER STAKE.

The Conference of R. S., Y. L. M. I. A. and P. A. of Weber Stake was held in Ogden on the 8th, 9th and 10th of December last in the Tabernacle. Thursday the Relief Society convened, Mrs. Jane S. Richards presiding. It was numerously attended from all parts of the county, and an excellent spirit was enjoyed. On the stand were Apostle F. D. Richards, Pres. D. H. Peery and Counselors, and almost every Bishop in the Stake. The presidents of the different places gave verbal reports, representing their respective societies in good condition and anxious to assist in all benevolent works, and carry out the counsel given them by those who are appointed to lead and guide the Saints.

Much encouragement was given to the sisters by Apostle Richards and the local presidency, as well as the Bishops. The sisters felt blest and strengthened, and determined to persevere in doing right.

On Friday the Conference of Y. L. M. I. A. was held, Mrs. Sarah A. Herrick presiding. It was a very interesting time.

The organizations of the sisters in Weber County are all in excellent condition, owing greatly to the indefatigable labors of the President, Sister Richards, who travels in their interest almost constantly, and she has every reason to feel gratified with the success which has attended her untiring efforts.

UTAH STAKE.

Minutes of the Quarterly Conference of the Relief Societies of Utah Co., held in Provo City, Dec. 2nd, 1881, President Margaret T. Smoot, presiding; officers of the board present also a number of the Bishops and brethren of the Priesthood.

Services commenced by singing. Prayer by Br. Windsor, from St. George. Singing.

President M. T. Smoot felt thankful that we had life, health and strength to meet together; said there are always a few who would stem the inclemency of the weather to meet with us; we have no written reports to-day, consequently the meeting is yours, my sisters, and I ask God to enable us all to speak; we older ones will soon pass away, and the younger ones will have to carry on our work; then let us not quench the Spirit of God but tell of His goodness, let us not be remiss in our duties; let us teach our children in all the principles that pertain to our religion that our skirts may be clear.

Sister Mary John, followed with a few remarks expressive of her appreciation of the remarks of Sister Smoot, thought we should try and profit by them; spoke of the negligence of parents in attending to the baptism of their children when they were eight years old, some die without the ordinance, and it is grievous to think of, also spoke of our duties in attending to all meetings, Sundays to partake of the Sacrament, and fast days to strengthen one another in the faith; said I wish to work out my own salvation, that I may enter into the salvation prepared for the faithful in the presence of our Father in heaven.

The Presidents of the various societies of the county followed with verbal reports, each one reporting favorably of the societies with which they were associated.

Sister Windsor from St. George, gave a short sketch of their meetings in St. George. Spoke of their efforts in silk culture, said her time was taken up a great deal in the Temple, and she enjoyed it; her visit in Provo had been like a jubilee, she would never forget it in this world nor in the world to come.

Br. Windsor said: I am pleased to meet with so many of my faithful sisters, many of them I have known for years; we must not be idle; we have plenty of work to do, we must lay the foundation and leave a record for our children, that they may follow in our footsteps; we came here to be Saviors on Mount Zion, and our children must continue our work. We need a great many Temples to do the work for our dead; I rejoice to see you, and I ask God to bless and prosper you upon the earth.

Bishop Johnson endorsed all that had been said by the former speakers, thought it well to meet often together. In regard to our children said I believe if they are properly taught they will be ready to be baptized when they are eight years old and can hardly wait; spoke of the duties of mothers in teaching their daughters the principles of celestial marriage, and remarked that as a general thing the sisters are more faithful than the men, more honor to them; we will now adjourn till two p. m. Benediction.

Afternoon session: Commenced by the usual services of singing and prayer, after which some special business was presented to the Conference, and a number of the brethren spoke, giving a great deal of good instructions to the sisters in regard to laying up grain, training our children, teaching them the power of faith, setting them good examples, teaching them every principle of our faith, and exhorting them never to speak lightly of the Priesthood, etc.

Pres. M. T. Smoot thanked the brethren for good counsel. Conference was adjourned for three months.

CAROLINE DANIELS, Secretary.

TOOELE STAKE.

The Quarterly Conference of the Relief Society and Y. L. M. I. A. of Tooele Stake was held at the meeting house at Grantsville, on Saturday and Sunday, Dec. 10 and 11, commencing at 10 a. m. on Saturday morning, Mrs. M. A. Hunter presiding, Coun. Jane Eastham, and other local officers of the organization on the stand also several brethren; from Salt Lake City, Sisters E. R. S. Smith and E. B. Wells. Minutes and reports were read which were very satisfactory. Remarks were made by Br. Rydalch very encouraging to the sisters in their labors. The Sisters from Salt Lake addressed the meeting briefly.

In the afternoon Apostle F. M. Lyman was in the stand. Sister E. R. S. Smith occupied most of the afternoon, giving special instruction upon many subjects connected with the labors of the women of Zion in this institution. Sister E. B. Wells spoke upon education and cultivation, good reading, the political status of women and the necessity for intelligent expression of ideas and sentiments.

Apostle Lyman made briefly a powerful argument in favor of woman's advancement, and spoke feelingly of woman as an educator.

Saturday evening was the Conference of the Y. L. M. I. A. though the general public was invited, Mrs. Ann Tate presiding. The attendance was very large indeed, many young men being present. Minutes of previous Conference were read and the President made a few opening remarks, after which Mrs. Wells addressed the meeting. She urged the young

people of both sexes to seek for knowledge, to study the principles of our religion, to become full of intelligence that they might take a noble part in the great work now being done in the earth. Exhorted them to shun evil associations and never indulge in those practices which are adverse to morality and purity of life and character, but to adhere firmly to those everlasting principles which through faith and humility would exalt them.

Mrs. M. A. House made an earnest and stirring appeal to the youth in regard to the use of stimulants and especially liquor.

On Sunday morning Sisters Smith and Wells attended the Sunday School, and spoke a short time to the children after the conclusion of the exercises. The Sunday School is in a very prosperous condition.

In the afternoon, after the Sacrament had been administered, the meeting was given into the hands of the sisters. President Grant, of Tooele Stake, with his counselors, was present and Apostle F. M. Lyman.

The first speaker was Mrs. Rachel R. Grant. She spoke with much power and bore a faithful testimony, expressing a desire to labor for the upbuilding of the kingdom of God on the earth. Sister Eliza made some very interesting remarks upon obedience and the law of tithing and some others of vast importance in the Church. Sister Wells followed with a few remarks upon the necessity of mothers being thoroughly educated, in order that they might so discipline and train their children that the highest good to Zion might be the result.

President Grant expressed his views in regard to the training of children by mothers, and said that whatever success he might attain it might all be attributed to his mother's careful and judicious training as he never had known a father, his father having died when he was a mere infant.

At nine o'clock on Monday morning a meeting of the Primary Association was held in the meeting house, Mrs. Louisa Hale presiding, about one hundred children being present. The singing was very good indeed. Sister Eliza R. S. Smith and Sister E. B. Wells addressed the children for a short time. It was a very stormy morning or there would probably have been a much larger attendance. The Sunday School at Grantsville has commenced to issue a manuscript paper called "The Sunday School Gleaner." The first number was read at the time we visited the school. It contained some very ably written articles, but scarcely adapted to the capacity of children.

MEMORY.

We do not desire to pick to pieces the flowers of memory, or put the dissecting knife to the beautiful fruits thereof, but we only desire to say a little about memory.

Like the flower that shuts itself at being touched, so delicate memory shrinks from being attired in language. Anxious to preserve its ideality, it hides in the grottoes of silence. But when it returns to speak, it comes to the surface as a bubble from the deep, and bursts with a sigh, in parting with its cherished gem.

Memory is mainly unutterable, and mainly can be but felt. We can only delineate the outward. But venturing on definitions, let us name it moods of the soul, *recalled from the past.*

Enjoyments of memory have no resort in mysticism, which is only a subterfuge for ideality, invented by evil powers; but ideality, within a sacred sphere, is it recallings from the first estate, vibrating in the soul from the mansions of bliss? We think so. In common life, joy and sorrow, love and hatred, hope and de-

spair, etc., is felt according to the soul octaves developed. Of the vibrations of these different conditions of mind let us say: the mood is the resonance. Hence when memory is set to work, the vibrations have to be set in motion, in order to produce the resonance, in the finest of instruments—the soul.

To recall happy moods, without tainting them, requires qualified practice. Agreed that virtue is godliness, retained on conditions, admitting of the power to recall happy moods, and being an enjoyment of the highest order, it then also follows that by departing from virtue the power to recall is lost. But when lost is the mood entirely forgotten? What is regret? Let us call it an unhappy mood: in want, a grievous missing of what is lost. But if missed it is not entirely forgotten.

Where by sacred gifts, joyful memories have been born; by departing from virtue, essential to the retainance of those gifts, such memories become "savors unto death." But we shrink from looking into the psychology and horrors of apostasy. In this case, the demoniac oscillations of memory between hope and despair, must be a monotonous, eternal desolation, from which there is no escape.

People in sorrow will erringly flee for relief to places where happy memories were born to them; thinking that it was the place that gave the memory existence; while it was the happy state of mind at the time, that gave its charm to the place.

In the profane æsthetic sphere is sometimes found a sickly desire to ruminant over again, memories, that have lost their nourishment or joy to the soul. It is crazily to confound hope with memory. Let us take Homer's masterpiece as an instance: She waited and waited a long, long time for her lover to return; but he did not come. Then she turned to memorizing her hope as it was, before broken. Sanity is then gone; because hope in the past is insanity.

Memories of happy childhood nonrishes the soul with cheerfulness. It was engendered, perhaps, mainly by hopefulness, and pays back in its kind.

But hopelessness, is a condition, the reverse to innocent childhood, and in a sacred sphere, at least, is a manifestation of guilt, whether of omission or commission.

Nebuchadnezzar a repentant ruler, had memories of his life, when for seven years he was as a beast in the desert; grass was his food, and the dew fell on him as a punishment for exalting himself and not acknowledging the Most High, in giving him power to build Babylon.

Memories of sufferings like Nebuchadnezzar's, at the time the most powerful ruler on earth, to be put down on a level with the beasts, be humbled, repent, and be restored to greatness. And then again, while as a beast of the field be conscious of his downfall, and the reason thereof; repent, be restored, and have waves of memory, of such magnitude, tells that Nebuchadnezzar was a hero. Hear him cry out in the wilderness, in the silent night, and in the exceeding agony of his repentant soul, "have mercy, oh God!"

Nebuchadnezzar was a rough stick, when on the wall of Babylon he roared: "I! I! built this great city." But when after being restored, he whispered, "the memories of my life when I was a beast in the wilderness," he was a polished man. But what was the mood of his soul, when recalling the actions and re-actions of such a life? It must have been fear and trembling for not again to offend a just God.

At this day, does not Jephthah's daughter stand unrivaled in Zion? As a historic picture looked at to-day by a profane mankind swiftly hastening on to judgment, Jephthah was a murderer, and his daughter a silly girl. But as a historic picture, viewed with a traditional veneration for whatever the Holy Bible con-

tains, profane æsthetics have tried to make a taking tragedy of it, but all profane æsthetic attempts have failed before a subject like Jephthah's daughter. And like Abraham with Isaac on Mount Moriah, Jephthah and his daughter can only be comprehended by the same spirit that actuated them. Obedience to God lies within a sacred sphere. The sacred ethics of Jephthah's covenant, the father and the daughter knew well, as most likely also the maidens that went with her into the mountains, for the space of two months, to bewail — what?

The economy of God does not admit of profane mourning. The maidens, her friends, went with her into the mountains to comfort her. But what would comfort Jephthah's daughter?

We might dramatize scenes that probably took place with Jephthah's daughter, and her friends, in the mountains, while the Lord gently trained her to be received into the mansions of bliss; we might move the pendulum between grief and joy, in that battle for victory of the spirit over the flesh; we might endeavor to show the intensity of the struggle; but as we have every reason to believe that she did gain the victory, our object is to learn the mood of Jephthah's daughter, while she was thus being prepared to leave this estate.

As everything reproduces of its own kind, so do the soul-productions, by divine interposition (as in this case) correspond with the sphere in which the soul moves. Did Jephthah's daughter in the grand final period of her mortal life, fondly *linger* in frail, girlish memories of mortality? No! By the gifts of God (in this great struggle) she moved forward in glorious hope towards eternity; but determined as she was in the start notwithstanding, she had to go through the fiery ordeal, though favored on account of her faithfulness, her angel lifting the veil, that she might look forward in hope to her Father's mansions; and as we believe, took special care, figuratively speaking to array her in the sacred robe; yet in the flesh, she was comforted in dying off from mortality, in commencing to taste the joy of immortality. Like Stephen in the council when his countenance beamed like an angel's, she also looked into heaven and saw, father, mother, brothers, sisters and friends, there, where she was going. Her mood was swallowed up in eternity, past, present and future. Standing before the sacrificial altar, fully attired, she already enjoyed a mood of eternal bliss. Like Stephen, as a martyr, she was swallowed up in the spirit. Hence martyrs die in surpassing and unspeakable joy.

The Prophet's last game with the boys. The memories of his life; his joy of youth, and delight in mingling with "the boys." And yet his life was one of sacrifice. He communed with God and angels; a stranger as it were on earth; hated; a few friends, who did not know him. Lonely on earth; in part a mystery; longing to go home; but could not cowardly desire to withdraw from the battle, before Father said come. But he did know that he was going to leave his friends soon, and that he was to go as a lamb to the slaughter. While in this mood, he was re-playing a game, with "the boys;" his delight; the hope of Israel; the memories of his life, gathered in a drop of time; he was going to leave them, on this stage of action, in the hands of God. The sublime serenity of that soul, who could paint it? Who could describe it? His mood was of eternity; and his God-given love to man, who can fathom? And after all—dear reader! what do we know of a holy Prophet?

HERMITA.

Forty young ladies of Monticello, Ill., have signed a contract to keep no company with any young man who drinks, chews, smokes or swears.

REMARKABLE INCIDENT.

Reading in the *Evening News* of an incident in the life of Sister Coray, that being sick unto death, as was thought by her friends, and even the doctor gave her up to die, she thought of Hezekiah's prayer, and like him she "turned her face to the wall and asked the Lord to extend her life fifteen years," for the sake of her children. The prayer was granted, and she lived out just the fifteen years. This brought to my mind an incident in my own life something similar, which I feel to record in the *EXPONENT*, as it may comfort and encourage other drooping spirits in like circumstances.

About ten years before I heard "Mormonism" preached I was brought into a very low state of health; it continued for over a year. I felt I was gradually sinking day by day; my mind was often full of thought about leaving my infant family. Among other things, I chose another wife for my husband—one who I knew was all that I could wish, and who loved me and my family; she had stood sponsor to two or three of my children, and I called my boy by her surname.

Months passed while I was fluctuating between life and death. One day, reclining on my sofa, and my children quietly playing in the room, my mind as usual dwelling on my exit from this world, my eyes filled with tears as I looked on the dear, innocent beings before me, that they would soon need another mother, etc. It came into my mind that I would make a covenant with the Lord, perhaps He would accept it. I had ever loved and served Him to the best of my understanding, but I thought perhaps I might do better. I arose from the sofa, reached my portfolio off my writing table, and took out of it my manuscript book; I took pen and ink and wrote the following covenant prayer:

If Thou, O merciful Father, will deign to hearken to the prayer of my heart, and restore to me my former good health and strength, for the sake of these my children, I vow, as far as in me lies, with Thy divine assistance, to devote my future life to Thee, and correct what I feel to be amiss in me. Fulfil this and all my other petitions as may be most expedient for me, and grant me in this world the knowledge of Thy truth, and in the world to come life everlasting. Amen.

Thus it stands in that manuscript book today. I convalesced slowly, but surely, improving all the time. Ten years after this "Mormonism" was presented to me, and I have ever believed then came the test of my sincerity in that covenantal prayer. Decades have passed; the chosen one passed away the year I left England—but she shall not be forgotten.

H. T. K.

CORRESPONDENCE.

MANASSEH, COLORADO, Dec. 9, 1881.

Dear Sister—I think I could not well do without the *EXPONENT*. It comes in times of trouble to cheer the weary soul in its travels through this world of trials. I sometimes read it in our Relief Society meetings, that we may all hear what is written, and rejoice together in hearing the wise counsel and instruction of our dear sisters who are more able to teach and instruct than we are.

We have two towns commenced in this valley, Manassah and Ephraim. They are situated about three miles apart in the largest open valley that I think I ever saw. We have plenty of water for irrigating purposes. The soil differs; in some parts it is much better than in others. It produces the best of wheat and vegetables—we have not tried fruit to a very great extent. According to my judgment, the climate is about like that of Cache valley,

excepting we do not have the pleasure of sleigh-riding in winter, as there is not enough snow falls in the valley; it falls quite deep on the mountains. We live about three miles from the railroad; we can see the train pass, and sometimes it stops opposite our town to let emigrants get off, who come in from the Southern States to join us; Elder John Morgan came a few days ago with a small emigration.

We have in Manassah a Relief Society, and Young Men's and Young Ladies' Associations, which are in good working order. We also have a good Sabbath School, with about one hundred, or over, in attendance. We have good Sabbath meetings. Sometimes we have parties, concerts, &c., to amuse the young people, of which we have a goodly number. The majority of the people are striving to serve God and build up Zion, and redeem these waste places. Our children are growing up and gaining a knowledge of the Spanish language, which in the future will prove a great blessing in the missionary work among the Lamanites by whom we are surrounded.

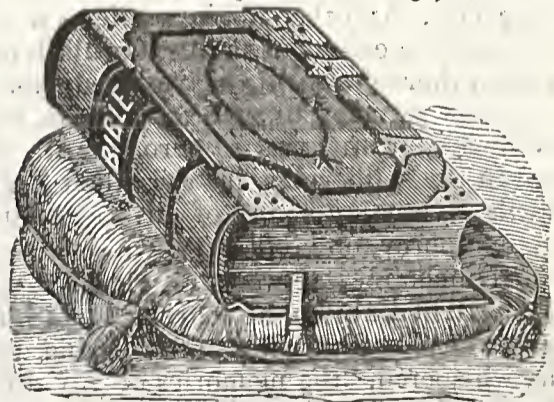
Ever praying for the welfare of all those who are engaged in the latter-day work, I remain your sister in the Gospel,

S. T. B.

At the Church Congress in England women this year were for the first time admitted upon the platform and formally recognized in the programme. At the Social Science Congress there was a meeting of the Women's Suffrage party arranged. Lady Harberton in the chair. By the way, the opposition of the Queen to lady doctors seems to have been wholly induced by Sir William Jenner. It was not always that she so disapproved of them that she would not even subscribe to a society which admitted them to speak at its congress. One of Miss Lydia Becker's correspondents writes to her: "Of course I know nothing of the circumstances alluded to by you at page 135 of your last number, but I would point out that in July last, according to the Court Circular, the Queen received a lady doctor, Miss Bellby, at Windsor." It would be interesting to know why the lady who has proved that a woman may make the best of sovereigns has fears for her sex if some of its members become doctors. It is probable that her Majesty has given way to the prejudices of a too exclusively masculine doctor whom she naturally respects.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 10.

SALT LAKE CITY, UTAH, FEBRUARY 1, 1882.

No. 17.

THE POET'S PRAYER.

God of my Fathers! Friend of human kind!
Almighty moulder of creative mind!
That sitt'st enthroned aloft from mortal ken,
Showering Thy mercies on the sons of men!

Thou who of old unloosed the prophet's tongue,
While Daniel prophesied, while David sung,
That saith to all—oh simple, pleasing task!—
"If any lack for wisdom, let him ask;"—
If prayer like mine find favor in thy sight,
If I have loved, and longed for wisdom's light,
And Thou, to whom no creature crieth vain,
Hath deemed my soul deserving care or pain;
To thee, my Father, hands and voice I lift,
And crave of thee, Almighty God, a gift.
Not worldly wealth, though wealth of worlds be Thine,
Nor gilded rank, 'mong human worms to shine,
For wealth might fail, and rank might purchased be,
But not the guerdon I would win from Thee.

Be Thou my Muse! None other would I know—
Eternal Fount of all inspiring flow!—
Whose voice it was bade Seer of Patmos "Write"
Such things as never mortal dared indite,
Or grander than old Ocean's glorious swell,
Rolled through Isaiah's themes on Israel;
On whose high altar flames the sacred fire,
Whose vivid rays inventive dreams inspire,
Unhonored oft, yet evermore the same,
Omnific Light that lumines earth with fame.

On bended knee before that altar now,
In Jesus' mighty name I meekly bow,
Great God, give ear! Judge Thou my heart's intent, in
For I am weak, but Thou Omnipotent.
Whilst o'er my task, in feeble frame I bend,
Be Thou my Guide, my Counselor, my Friend;
Teach me true gold to separate from dross,
Accounting gain what many scorn as loss.
Thou who endow'd'st me with receptive soul,
O'er all its pow'rs possess me of control,
From off this brain remove each hampering coil,
Or image vain that lingers but to soil;
Let heavenly Thought descend as Hermon's dews,
With loftier themes my vision to infuse,
My fainting soul with fresh aspiring fill,
Its every wish submissive to thy will,
Its main desire to magnify thy laws,
Its crowning aim thy Kingdom and thy Cause.

Roll on my days responsive to thy rule,
This tongue thine oracle, this pen thy tool—
Designed to soar, or doomed to lowly plod—
Amanuensis of the mind of God.

O. F. WHITNEY.

London, January, 1882.

THE CITY OF THE SAINTS.

BY HANNAH T. KING.

CONTINUED.

Months have intervened since I wrote my first section of the article under this heading; during that time I have written little besides private correspondence. I explained in a letter in the EXPONENT, which my friends will remember; and now I must request my readers to refer back to the commencement of the article, that they may gather up the dropt threads of the subject. I think I have referred to the purity of the atmosphere, but my friends will pardon me if I exhibit a little tautology; to me the subject is inspiring, for nothing has more impressed me in nature in this region than its marvelous atmosphere; especially when the year is vernal, or autumnal. It makes a remarkable impression on me; at times I feel it like the wings of some beautiful bird

of rich and soft plumage overshadowing me, and I love to sit calmly for a few moments, that I may inhale the sweet influence it throws around! It seems to whisper in the stillest, smallest voice of joy, of peace, of heaven and heavenly things, of bygone days, with their dial noting the sunny hours of life! of the loved and loving, "passed into the skies!" and present happiness and present possessions, it makes fuller and richer still; yes; it has a language that speaks to my spirit of all that is highest and holiest in this sublunary state of being. My epitome of it is—and I say it with all reverence—the Spirit of God breathes in it! And this beauty is not by fitful moods and gleams, like an European atmosphere, but will continue for weeks, sometimes for months; and hence the beauty of our gardens is not invaded by sudden storms, when a large amount of labor and expense and gorgeous beauty is all destroyed in an hour, often much less. I have observed that the European physique, mental and physical, improves and refines under this climate; though that probably is greatly assisted by the "Word of Wisdom," which is taught and practically carried out by a great many of our people; all the elements of longevity are here in rich profusion, and health abounds.

Oh, the nights! let me not forget those glorious nights, when the lunar orb is sailing thro' the broad expanse in her car of blue and silver, of gold and precious gems; through which we almost fancy we can gaze into the presence chamber of the Grand Architect of the universe; and certainly feel we are nearer heaven!

In many past ages this has been a volcanic region, though all that is extinct and passive, but the traces of such are still visible. The mountains that surround us like protective walls are undulating and irregular, and the lights and shadows cast upon them by the reflection of the sun render their tints purple lurid, or a silver grey, as the hour of the day dictates the pencil. To me, these mountains, with their snowy scalps, have also a language: some speak of life, of energy, of might, and power, of warfare and the roar of the cataract, and the rush of the torrent—now silent and extinct; others breathe a repose, a rest, a calm, that shadows forth the rest of the Christian when the "mortal coil" is "shuffled off." One high hill, almost perpendicular in its ascent, bursting out as it were from the tops of the mountains, is called "Ensign Peak;" from the summit of this you get an entire and unbroken view of the city and the surrounding country; it is indeed a spot to realize "the world forgetting, by the world forgot." Here is a perfect freedom indeed. It is a spot in which to spend hours of meditation: a spirit meets you there that cannot be found in a crowded city, or in halls of pleasure; you feel you are in a temple "not made with hands," its dome the blue concave of heaven, its kneeling place the footstool of earth. Away the eye rolls over one class of mountains, clothed in a vesture of royal purple; on the other side they are enveloped in a veil of mist, and their base dreamy and obscure—such as Claude Lorraine loved to paint, drawing the mind to contemplate that bright, beautiful, but mystic and obscure eternity to which we are all so rapidly hastening! Letting the eyes drop into the valley, we there see a tortuous, dark line, rolling in coils, like a huge serpent, named by the pioneers the river Jordan! Away higher up runs a bar of shin-

ing silver, sufficient to *line* every cloud that may overhang the region, whether individual or collective; this is composed of the rays of the sun upon the beautiful Salt Lake. Then the eye descends upon the city, the tops of whose highest buildings you can in imagination walk over. In my rapturous feelings I could imagine one huge building "the Coliseum;" and the noble, but unfinished Temple, that most unique structure is looming up, and speaking to the Latter-day Saints of a grand and important FUTURE! And now the eye rests on the elegant towers of the Assembly Hall, on the same block as the Temple; then wanders to the left, and rests upon the large and well-designed Theatre; its internal arrangements denote a consideration for the comfort and accommodation of the artists who may occupy it, and is a building worthy of the metropolis of Utah. Fine and beautiful private dwellings abound in this *city of the desert*; and reflections naturally fill the mind of the beholder (unless it is a shallow or a barren one) that but a few years ago nothing but sagebrush and a few wild Indians were the produce and the occupants of this region, now so fertile, and thickly inhabited by an industrious and most intelligent people, made so by the blessing of God upon a poor and obscure people, who came to it for the sole purpose of endeavoring to worship Him "in spirit and in truth," to gather up and prepare them for the second coming of their Lord; to lay aside "the pomps and vanities of the world," and all its hollow ways, and to become as "a beacon set upon a hill, that cannot be hid." Such was their sole design; this has been the design of all who have gathered to the nucleus. And many of the rich and intelligent, and those educated in high schools and reared in refinement and luxury, have read and heard and drank into the spirit that broods over this singular people and have brought all and gladly cast in their lot and become one with the pioneers chosen and ordained of God for a mighty purpose. Watch for it, ye nations, for it will surely come; yes, is on the way with rapid strides.

Dear reader, do you realize that you and I are on the summit of Ensign Peak? and that we are having a nice talk to ourselves? Listen! I feel like Peter—he desired to build an altar. Were I rich and had permission, I would build a small Temple, or Kioske on the very place where we are now standing; it should not be more than sixteen or eighteen feet in length, and should be octagon in its form, having a Pagoda top; it should have four doorways, but no doors; it would not need windows, but it must have seats by the walls and a table in the centre!

I once spent a whole Sabbath day up there—a lovely day in the lovely month of May; there, with three choice friends, we held a spiritual "communion of Saints." That day (in my mind) I laid the foundation of the above. Years have passed—in spirit I am often there, for it is a conspicuous object from my window, and I echo the words of David, "Had I the wings of a dove," I would refresh my mind in the pure, untainted air of Ensign Peak.

Jan. 18, 1882.

Mrs. Mary E. Haggart will present the Woman Suffrage question before the Kentucky Legislature during the present session. She is an able, earnest and very efficient advocate of the cause.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

The following correspondence between my father and mother may prove interesting to others, more particularly to the ones who were connected with the Church in an early day and know something of its history. The first, written by my mother, is in answer to father's, and it expresses the joy and consolation which nothing but this Gospel brings; and this is enjoyed by every true Latter-day Saint.

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land or the sea,
As thy days may demand so thy succor shall be."

"COMMERCE, Feb. 2, 1840.

"My Dear Husband:—I have received your letter of January 27, which gave me great joy; not to hear of your sickness, for that pains my heart, but that you have been an instrument in the hands of God of converting some of my dear kindred to a knowledge of the truth. Yea, I feel that this is a recompense for all my privations in having you gone from me; for how great in the sight of God is the worth of one soul. Is it possible that my dear brother has become a praying man? Do you think he has got the root of the matter in him, so that he will hold out to the end? If so, what an unspeakable blessing!

You have very kindly offered me the privilege of visiting my friends the coming summer; at the first thought my heart leaped for joy, but upon more mature consideration, I think perhaps it would not be wisdom. I should have to sell everything we have to bear our expenses, and then to be visiting so long with the children, it would be quite a task; and if I should get ever so tired of it, I should have no home, nor anything to keep house with. I feel as you do about settling in Kirtland; I cannot think of changing my good neighbors here for the society of those who are at variance one with the other. There is a perfect union here, and we have meetings at our house twice a week. But I cannot make up my mind what I shall do until Joseph gets home from Washington; I shall take counsel from him. It will then be time enough to let you know.

You will be so long getting to your journey's end, I very much fear that you will not get home next fall. The time seems long, and I want to hear from you often. I feel more anxious about your poor health; I long to get one letter that will not give the painful intelligence that you have been sick again. * * *

"William is very anxious to go East, and no wonder, for he has not been able to do a day's work this winter, and thinks he never shall if he stays here. * * I have been sorely afflicted with a cancer wart in the palm of my hand, but thank the Lord it is now as well as ever. I often think that the hand of affliction is not taken from you, or we should all be well, for your faith would be stronger; but I have great cause to be thankful, for through the kindness and generosity of our neighbors we are made comfortable for food and wood.

"Brother Don C. Smith called in and saw me writing, and wished me to give you his respects; also Bro. Charles C. Rieh. He and family have been very kind to me; I think they are the best of neighbors. * * Our children talk much about their poor father, and long to see him. They join with me in love.

"From your affectionate wife,
VILATE KIMBALL."

The next received from father was dated New York, Feb. 19, 1840. He says:

"My health is much better and my spirits good. I feel to press forward in the name of Jesus Christ. I am sensible that the Lord will

try His Saints to the uttermost, for it seems as though the devil was determined to destroy my life and the lives of my brethren, the Twelve; but they all seem to have good courage as yet. Brother Brigham fell and hurt himself quite bad, but is getting better, and his health is improving. Brother George A. Smith has the chills yet and is quite poorly. Brothers Orson and Parley enjoy good health. * * *

"While in Mendon I preached four times, and had many calls to go and preach in other towns and places. Brother Solomon did not go to hear me; I think I never saw him more set against this work; I did not stay with him but four or five nights. The sun of peace did not abide there, and I felt greatly distressed while with him. In Victor I had several calls to go to Pike to preach. After being much wrought upon I consented; William and Mary went with me. We got to Adolphus Hewet's the first day of February; I never saw a person more pleased than his wife was to see me; said she had been calling on the Lord that He would send me there. Sunday morning we went to the Christian Chapel. * * They gave out an appointment for me to preach Monday evening; said they were willing that I should preach, because they were in such a cold state I could have no effect upon them. The house was crowded. My text was the Second Epistle of John, the 9th and 10th verses. When I was almost through speaking, two of the ministers came crawling into the pulpit. I gave them permission to speak. One (a Baptist priest) rose up and found fault with me for preaching from the Bible. When he had set down I rose and answered him. Then one of the others rose up, till four of the ministers spoke. I answered all of them, and they were confounded and began rather to make ridicule. My speaking once, caused such an excitement that it took four to put it down; and their rising made it worse, for it opened the eyes of the people. I baptized Hewet's wife, and many believed. * * *

"We returned to Victor on the 7th, and I left there on the 10th, arriving in Albany on the 12th. Found Wheeler there (a brother-in-law), and stayed with him that night at the Hotel; he paid my fare and said if I would stay one week he would pay my bills. He thought me very unwise to go any farther. * *

"Next day I took coach for New York; the fare was nine dollars. Went upon the east side of the river, crossed the Catskill Mountains; took three days to get to Jersey City. When I got there I had not one penny left, and they would not let me pass without paying twenty-five cents. I told them I was out of money, and there was a gentleman gave me a quarter, and I crossed the river into New York at nine o'clock in the evening. Went to the Western Hotel and pawned my trunk for my stopping over night. Next morning went and found old Mr. Fordham, who directed me to Brother Parley's, where I found Orson and Brigham; were all glad to see me. This was Sunday, and in the afternoon I met and preached to one hundred and fifty of the Saints. It was a great pleasure to meet with them; they were very kind to me, and gave me money to redeem my trunk. * *

"I ate but one meal a day on my way to New York—this was for the want of money—but I neither went hungry nor athirst.

"I received your letter of Nov. 4, which had lain in the office for a long time. It was a great comfort to learn that you and the children were so much better. May God grant the blessing of health to rest upon you and the children forever. * * Brother Orson Pratt and myself were called upon to visit a very sick woman; she could not turn herself in bed. We anointed her with oil in the name of the Lord, and she was healed and made whole. She did not belong to the Church, nor her hus-

band; but in two days after she and husband were baptized, and fourteen others.

"Brothers Woodruff, Taylor, Clark, Mulner, White and Turley have sailed for England.

"Tell my dear little children that I am glad to hear that they are faithful to pray for their father."

The following is from his last letter before crossing the ocean:

"NEW YORK, March 5, 1840.

"My Dear Companion:—This day I received your letter of Feb. 2, with feelings of joy. I went to the office every day, and had nearly given up the chase. I feel thankful that you and the children are alive. My health is improving; is much better than when I wrote last. My labor is quite hard; I have to go to meeting every night, and don't get to bed till twelve or one o'clock; this overcomes me once in a while. The Lord is here in this city, and the honest in heart are enquiring the way to heaven; there are calls on all sides to come and preach. We are to sail next Saturday for England, on the *Patrick Henry*, if the Lord will. We were disappointed in not going aboard the *Garrick*; they would not take any passengers, could make more to carry freight. Owing to being detained, we have Parley to go with us. * * I have received great kindness since I came to this city, and also my brethren.

"You wanted to know if your brother William had the root of the matter in him. I can say, yes; I never saw one more so. You know that he is a go-ahead man and has a mind of his own. He has a great desire to see you and have you teach him of the things of the kingdom. * * I want you to come and visit with our friends, but I don't want to settle in the East unless times change.

"You did not say anything about that little black-eyed girl that lives with you. Tell William to be a good boy, for the Lord will heal him. I feel that He will bless you all with health. Give my love to our little ones, and to Brothers Joseph and Hyrum, and all others who love the Lord.

Your affectionate husband,
HEBER C. KIMBALL."

Witness the sacrifice and continuous self-denial of the servants of God, resisting and turning away from every temptation, and the allurements of a worldly nature; struggling with poverty, disease and death, and all the other untoward circumstances; traveling without purse or scrip to the nations and islands of the sea, to preach the faith and doctrines of an unpopular sect. Where (except the Mormons) are the ministers who have professed Christianity that have ever manifested such indomitable courage, perseverance and endurance for the sole purpose of preaching salvation to the honest in heart? The Twelve Apostles understood their grand and glorious mission, which had been given them by revelation through the Prophet Joseph Smith; and though conscious of their weakness, they feared nothing, for their strength lay in the arm of Jehovah; though they were often brought to death's door, He was their refuge, and they rejoiced notwithstanding their afflictions. "Greater love hath no man than this, that a man lay down his life for his friends;" and as Jesus said, "There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel, but he shall receive a hundred fold now, and in the world to come eternal life." "Blessed is he that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised them that love Him."

To be continued.

LADIES remember the Municipal Election on Monday, Feb. 13.

JOHN MILTON ON HIS BLINDNESS.

[The following sublime and very affecting production was found among the remains of our great epic poet, and is published in the Oxford edition of Milton's Works.]

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not bowed down.

I am weak yet strong:
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee.

O Merciful One!
When men are farthest then art Thou most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is ever towards me; and its holy light
Shines in upon my dwelling-place,
And there is no more night!

On my bended knee
I recognize Thy purpose, clearly shown—
My vision Thou hast dimm'd, that I may see
Thyself alone!

I have nought to fear;
Thy darkness is the shadow of Thy wing,
Beneath it I am almost sacred, here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been;
Wrapp'd in the radiance of thy sinless land,
What eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,—
When heaven is opening on my sightless eyes—
When airs of Paradise refresh my brow—
The earth in Darkness lies.

In a purer clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsonght.

Give me my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire
Set by no skill of mine.

A DISTINGUISHED WOMAN.

ZINA D. H. YOUNG.

CONTINUED.

After the return of Sister Zina from the Islands she spent most of her time in visiting among the people, attending meetings of the Relief Society, Y. L. M. I. A. and Primary Associations, and assisting in encouraging and strengthening the various organizations in company with Sister Eliza and their co-workers. The promotion of sericulture was not forgotten or neglected as she traveled in the several wards and settlements throughout Utah. She also continued her labors as Priestess in the House of the Lord, in connection with Sister Eliza; in fact, these two women have been for many years closely allied in their work among the people. Wherever there is sickness, death, calamity or sorrow, they are sent for almost invariably, and if health and strength permit they accept the mission willingly. The names of Eliza and Zina have been almost as much associated together as those of Brigham and Heber were in public works of benefit to Zion.

In the Fall of 1880 these two sisters decided to go South to St. George together, to perform some labors in the Temple, and to visit the organizations of women and children, wherever it could be made practicable upon the route. In November, 1880, they journeyed southward, holding meetings by the way, and endeavoring

to stimulate the sisters in assisting to build up Zion.

After they had been a short time engaged in the Temple at St. George, they took several trips out into different settlements, some of them many miles away, necessitating camping out at night; but with all the fortitude of pioneer women they bravely moved forward, and traveled over a thousand miles in this way, in vehicles drawn by horses over some of the worst roads and through many disagreeable and dangerous places, and as Sister Eliza said after returning home, "where the curse hadn't begun to be taken off."

The two traveling companions, Eliza and Zina, after having journeyed through the South, even in very remote places and in adjacent Territories, arrived home again the last day of March, and were met at the depot by a party of thirty ladies, who escorted them to the Lion House. There was a delicious supper awaiting them, and during the evening poems and addresses were read, and short speeches made, expressing the esteem and love of the sisters and their appreciation of the life and labors of these eminent women.

In the Tabernacle at the April Conference following, Sister Zina was sustained by the unanimous vote of the people as Sister Eliza's First Counselor in the General Presidency of the Relief Societies. Sister Zina has still continued her public efforts in behalf of Zion, going among the people and speaking whenever and wherever opportunity offered, or woman's aid was needed. She had long desired to visit her old home in the State of New York, and gather up records of her relatives and friends, that she might officiate for the dead when the time should come to do so, and exhort the living to examine the principles of the Everlasting Gospel; or, in fact, she earnestly wished to present the truth to them, as error concerning the Latter-day Saints was already in the field. An opportunity offered for her to accompany her foster son, Willard Young, a Lieutenant in the U. S. Service at West Point, on his return to his post after a short visit at home in Salt Lake. Dr. Ellen B. Ferguson was going to New York to spend a little time in her medical pursuits, in order to increase her knowledge of the improved methods of surgery, for the benefit of the people, and it was not considered best for her to go alone. Accordingly, it was arranged between them to travel together, and to speak upon the "Mormon" question on the platform, as the Lord should open up the way. Previous to going East, they were blest and set apart by the First Presidency of the Church. They left this city on the 20th of August and went direct to New York City. After remaining there a few days, Sister Zina went to Jefferson County, in the northern part of the State, where an aged aunt of hers resides, and also to an adjacent town to visit a younger brother, from whom she had been many years separated. She was very cordially received by her relatives and many of their friends. She was invited to speak at Sunday Schools and Temperance meetings, and was always glad to be able to defend "Mormonism" and advance principles of our faith.

To be continued.

IN HONOR OF BISHOP A. McRAE.

January 19, 1882, being the twenty-fifth anniversary of the Bishopric of Brother A. McRae, the members of his ward, wishing to show their love and respect for, and their appreciation of his faithful services for so many years, arranged a grand surprise party in the 11th Ward schoolhouse, which was handsomely decorated for the occasion. Over the stand and above the Bishop's picture was the motto, "Our Bishop, Jan. 19, 1857—1882." Most of the

Ward were present, filling the house to overflowing. Among the invited guests were President Taylor and wife, Apostle Lorenzo Snow, Apostle E. Snow and wife, Bishop Edward Hunter and Counselors, L. W. Hardy and R. T. Burton, Prest. J. E. Taylor, Hon. C. W. Penrose, Judge Z. Snow and wife, and Bishop Geo. Dunford and wife. Several tables running the whole length of the hall were covered with the luxuries of the earth. At half past one the guests were seated at the tables awaiting the arrival of the Bishop, who, with his wife soon entered, escorted by Prest. J. E. Taylor. The choir greeted him with "Hail to our humble feast," while he wended his way to the stand, after which they sang a piece entitled "Our Bishop," transposed especially for the occasion, which was very touching. Then prayer was offered and the feast partaken of.

Dinner over, Coun. J. H. Felt, in behalf of the members of the Ward, with a few appropriate remarks, presented the Bishop with a beautiful watchchain and locket, with the engraving, "Presented to Alex. McRae on the 25th anniversary of his Bishopric," Mrs. M. A. B. Freeze, in behalf of the Y. M. and Y. L. M. I. Associations of the Ward, also presented the Bishop with a handsomely framed likeness of himself, accompanied with a few fitting words. The Bishop responded by making a kind and feeling speech, expressive of his gratitude for the good feeling manifested toward him, and his desire to ever be worthy the good will of all who love God and work righteousness. Mrs. M. A. B. Freeze then read a poem which she had composed for the occasion. Speeches were then made by Prest. Taylor, Apostles L. and E. Snow, Bishop Edward Hunter, Brothers J. E. Taylor and W. A. McMaster—the two last named were appointed Counselors to Bishop McRae at the time he was ordained to that office. They all bore testimony to the unwavering integrity of the Bishop, even in the most trying scenes. All who were members of the Ward twenty-five years ago were asked to raise the right hand, when it was found there were only about twenty present. It was a most enjoyable affair, a genuine surprise and a perfect success in every particular. M.

A BILL to confer suffrage on *all* who can read and write, passed both branches of the Italian Legislature December 21, 1881.

THE Church at Hughendon, which Disraeli was in the habit of attending, has of late been most beautifully decorated in memory of the deceased. Two magnificent stained windows have been put in, and the chancel wall has been ornamented with sublime paintings of prophets, angels and evangelists.

It is stated that since the present session of Congress eighteen bills have been introduced into the Senate and House of Representatives on the Utah question. This does not include the amendment to the Constitution offered to suppress the peculiar marriage institution, nor the various petitions on these subjects sent in from different parts of the United States.

GOVERNOR Long, of Massachusetts, in his Annual Message to the Legislature, on Thursday, January 5, 1882, made the following brief but emphatic reference to Woman Suffrage:

"I repeat my conviction of the right of Woman Suffrage. If the Commonwealth is not ready to give it in full by a constitutional amendment, I approve of testing it in municipal elections."

"The recent judicial decision that woman cannot practice as an attorney-at-law has also raised the question whether they can serve, as some are now most usefully serving, upon public statutory boards, except where expressly provided by law. The decision necessitates legislation."

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EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, - FEBRUARY 1, 1882.

IN MEMORIAM.

ELIZABETH H. CANNON.

"Calm on the bosom of thy God,
 Fair spirit, rest thee now!
 E'en while with ours thy footsteps trod,
 His seal was on thy brow.
 Dust to its narrow house beneath,
 Soul to its place on high!
 They that have seen thy look in death
 No more may fear to die."

It is ever painful to record the death of a friend, and doubly so when the circumstances attending the demise, are of a harrowing and melancholy character. But yet, when we feel assured that the one that has passed away has been ushered into the realms of a higher and better life, where darkness or evil influences can never enter, and where there is no sorrow, nor sighing, nor pain forevermore, there is sweet consolation to the mourner, and a soothing balm for the aching and wounded heart, pierced with anguish at the loss of one beloved. In the instance we chronicle below, the lady was a loving and honored wife, a tender and devoted mother, a true and faithful friend.

Elizabeth Hoagland Cannon, wife of Prest. George Q. Cannon, now absent in Washington, as Delegate for Utah, departed this life on Tuesday evening, January 25, at five minutes to eleven o'clock. At the time when she breathed her last, she was surrounded by a large number of sorrowing relatives and friends, of whom she had previously taken a most affecting, final farewell, including each of her children who were at home, her sister Emily and her brother John. She enjoined upon Mary Alice, her eldest daughter, to be good and true and a guide to the younger children. It was a most affecting scene, especially pathetic when she blessed her little Sylvester, the youngest child; every one in the room was melted to tears.

Concerning her husband, whose presence during her illness would have given her the greatest joy, for she loved him with the intensity of a noble woman's most ardent devotion, she said she had no special message, as he comprehended her feelings, which were too deep for words to express. She spoke of her two sons now away upon missions, her eldest, John Q., laboring in England, and Abram H. in Switzerland, desiring they might do well, and requested their uncle, Prest. Angus M. Cannon, to tell them not to falter in well doing.

The scene at the deathbed, and the telegram previously dictated to her husband—"Remain at your post. God can raise me up, if it is His will, in answer to your prayers there, as well as if you were here. All is being done for me that can be done"—were the true index to her magnanimity of soul, and the best expression that could be given of her integrity to the interests of the Latter-day Saints.

During her last illness, which included eleven days of the most intense suffering, she was

deeply appreciative of all attentions bestowed upon her, and displayed uniform patience and fortitude and a firm and steadfast reliance upon the Lord, with implicit faith in the prayers of His servants that she would be restored to health if it was the will of her Father in heaven.

Sister Cannon's health had been perceptibly declining for two years past, and at times she suffered seriously, although recently she had been somewhat better, until Saturday, January 13, when she was taken with the sickness that terminated fatally. She was a very estimable woman, and in many respects a remarkable one, particularly in womanly courage under trials where sublime heroism is needed, and she also possessed great strength of character.

Elizabeth Hoagland, afterwards wife of George Q. Cannon, was the daughter of Abram and Margaret Quick Hoagland. Her father was for many years Bishop of the Fourteenth Ward in this city, which position he filled with honor and credit to the day of his death. Their daughter Elizabeth was born in Royal Oak, Oakland Co., Michigan, Nov. 3, 1835. Her parents embraced the Gospel in an early day, and emigrated to Nauvoo when Elizabeth was but a child. They left that city at the time of the exodus, and spent the following winter at Winter Quarters. In the year 1817 they crossed the plains in Prest. John Taylor's company, and, enduring the privations and hardships incident to pioneer life, reached the valley in the month of October. Subsequently their daughter Elizabeth was for some time employed in teaching school in the Fourteenth Ward. Miss Hoagland was united in marriage to Elder George Q. Cannon December 11, 1854. In the following May she accompanied her husband on a mission to California. While there her eldest child, George Q. was born, and also died there during his infancy. John Q., the eldest now living, was also born there. In 1869 Mrs. Cannon went with her husband on a mission to England, leaving her two little boys, John Q. and Abram H. Cannon, at home. While in England she had two children born, a daughter and son; returning home in the fall of 1863, her little daughter, Georgiana, a very interesting and attractive little girl, died on the plains, which was a terrible affliction to the fond and hopeful mother; and soon after her return the little boy was also taken away to that "better land." She has been the mother of eleven children; six are now living to mourn the loss of a most judicious and tender mother, whose nobility in life and devotion in death has been an example to her children and to all Israel.

Mrs. Cannon has three times accompanied her husband to Washington during his delegate-ship, and while there has been universally respected by all who had the pleasure of her acquaintance. She was a woman of great dignity of character, and by nature eminently fitted to adorn and elevate society, yet she loved domestic life and avoided public society, except when duty necessitated her mingling in it. She loved her friends sincerely, but her children and her home were ever and always her first consideration. She was very benevolent and sympathetic in her nature, and extremely kind to all those in her own and husband's employment. She has at different times in her life, in the circumstances in which she has been placed, ministered great kindness and bestowed much needful attention and means upon missionaries, who will ever remember her with feelings of the deepest gratitude, and speak of her with greatest reverence.

The funeral of Mrs. Cannon was held in the Fourteenth Ward Assembly Rooms on Sunday, at 10 a. m., according to instructions received by telegram from Hon. George Q. Cannon, and

none of his family wore any of the outward emblems or semblance of mourning, complying with his wishes in this particular. At the time appointed the coffin, which was covered with lovely flowers, was born into the hall, which was beautifully draped in white for the occasion, followed by Prest. A. M. Cannon and her own immediate family, after them a large number of the relatives of herself and husband, and many intimate friends. The large hall and both wings were crowded to their utmost capacity, hundreds standing outside and in, during the whole time. The services were conducted by the Bishop of the Ward. Singing by ward choir, "O Lord, responsive to thy call." Prayer by Coun. D. H. Wells. Singing, "Mourn not the dead who peaceful lay." Remarks by Presidents W. Woodruff, Joseph F. Smith and John Taylor, each of the speakers bearing testimony to the excellent qualities and exemplary life of the deceased. Singing, "Come to me." Prayer by Bishop Burton.

Sister Cannon was buried beside her children in the Salt Lake cemetery. The grave was dedicated by Coun. D. H. Wells. She has left a record that her husband and children may well be proud of, and all Israel cannot but admire

"Of all the thoughts of God that are
 Borne inward unto souls afar,
 Along the Psalmist's music deep,
 Now tell me if that any is,
 For gifts or grace, surpassing this—
 'He giveth His beloved, sleep?'"

"'Sleep soft, beloved,' we sometimes say,
 But have no tune to charm away
 Sad dreams that through the eyelids creep
 But never doleful dream again
 Shall break the happy slumber when
 'He giveth His beloved sleep.'"

"And friends, dear friends,—when it shall be
 That this low breath has gone from me,
 And round my bier ye come to weep,
 Let one, most loving of you all,
 Say, 'Not a tear must o'er her fall—
 'He giveth His beloved sleep.'"

ARMED FORCES.

The Mormon question still seems greatly agitating the public mind. Severe measures and the enforcement of them with armed forces is the popular clamor of some of the so-called Christian sects. In this consideration one might with all propriety ask, Is the nation retrograding? Are the American people going back to barbarism, the days of the Inquisition, or the guillotine? Is the spirit of mobocracy and riot gaining the ascendancy among an enlightened people, when men are preaching liberality from the pulpit and the press? Strange contradiction this! A paradox indeed! America, the proud land of boasted religious freedom and tolerance, driving one class of her citizens at the point of the bayonet, unless they surrender their consciences into the keeping of the popular leaders. Let them be sure that even could they be compelled to submit to rigid laws, which deprived them of the practice of principles specified as disloyal, yet it would only be another illustration of ignorant persecution for the promulgation of true principles, such as Galileo suffered for ignominiously, and these great modifiers would find, in the near future, that "the world still moves;" that progression is eternal, and "truth, though crushed to earth, will rise again."

What evidence have the enemies of this people that Congress is justified in making special laws, or an amendment to the Constitution, to promote virtue and morality out here in the Rocky Mountains among the Mormons, especially to the neglect of other subjects of national importance that demand the immediate attention of that honorable body? Are all the great

questions of the day to be set aside, while "Mormonism" and "Mormons" are thrown at the President and Congress in every conceivable way, in bills, petitions, amendments, circulars, letters, newspapers, &c. Has the defendant no claims in this matter? Are the whole body of Latter-day Saints not entitled to a fair hearing? When men's lives are the sacrifice demanded; when armies are talked of to settle matters of dispute, it is understood there are some means of self defense; but in this case, the United States vs. Mormons, there is a fearful odds; for the U. S. have large regiments of soldiers armed and equipped, while the "Mormons" are defenceless so far as arms or artificial support is concerned. But remember, to the innocent, for every man there is an innumerable host of invisible beings, clothed in invincible armor, to defend the Saints of God.

EDITORIAL NOTES.

VALENTINE Day approacheth, as the shop windows bear witness. Choice and elegant, tender and comic, in great abundance.

THOSE desirous of communicating with the General President of Y. L. M. I. A. should direct to Mrs. Elmina S. Taylor, P. O. Box 629, Salt Lake City, Utah.

WE call attention to the request made in the article entitled "Some Facts," and signed (Gentile) published in our Jan. 15 No., and invite the "Mormon" ladies to answer through the paper.

Reports of R. S., Y. L. and P. A. Conferences held in Bear Lake and Juab Counties were received too late for publication in this issue, but will appear in our next. Report of Ladies' Conference in Sanpete Stake is also crowded out.

By letter from Mink Creek we learn that on the 12th of January, 1882, a Relief Society was organized there, also a Y. L. M. I. A. and Primary Association. Please forward names of officers, by whom organized and number of members.

Saturday, Jan. 21, was the anniversary of the birth of Sister Eliza R. S. Smith, Zion's Poetess, whom we designate as the "Elect Lady." On that day she attained the advanced age of seventy-eight years. She is in her usual good health, except just at present suffering from a severe cold. May her useful life be prolonged until her destiny upon the earth has been fulfilled, and she can return home into the mansion prepared for her reception, crowned with all the honors that pertain to a celestial fulness and exaltation.

A YOUNG ladies' Mutual Improvement Association was organized in the 14th Ward Jan. 16, 1882, Bishop Thomas Taylor presiding. He gave good counsel to the young ladies, and said that himself and Counselors would do all they could to assist them. Said he liked the term Superintendent for the presiding officer better than President; thought it more appropriate. The following officers were elected: Superintendent, Nellie Colebrook; Counselors, Mattie Horne and Ella Wilcox; Secretary, Lizzie Green; Treasurer, Beulah Woodruff.

ON Tuesday evening, Jan. 24, a special meeting of the 13th Ward convened at the Ward Assembly Rooms, Bishop M. M. Atwood presiding. Counselors N. Empey and F. Platte were present, also H. G. Park, President Y. M. M. I. A. of the Ward, President J. H. Felt and Coun. George C. Lambert of the Stake organization of Y. M. M. I. A. were present by invitation, also M. A. B. Freeze and her Counselor, Louie Felt, of the Stake organization of Y. L. M. I. A. President Park tendered his resignation to the

meeting, which was accepted, and the Bishop proceeded to organize the young men and women separately. Remarks were made by Elders J. H. Felt and G. C. Lambert, and by Prest. Joseph E. Taylor, of the Presidency of the Salt Lake Stake, concerning the order and benefit of these organizations; also by Sisters E. B. Wells, M. A. B. Freeze and L. Felt. The following officers were elected for the Y. L. M. I. A. of the 13th Ward: President, Miss Ruth Woolley; Counselors, Miss Kate Wells and Miss Alpha Eldredge; Secretary, Miss Louie Wells; Assistant Secretary, Miss Louie Naylor; Treasurer, Miss Bessie Spencer.

WE had the pleasure of attending the R. S. Quarterly Conference of Davis Stake on Friday, Jan. 20, held at Centreville Meeting House, in company with Mrs. M. I. Horne. Meeting convened at 10 a. m., Mrs. Sarah I. Holmes presiding. Her Counselors, Mrs. Mary S. and Nancy A. Clark, were present, also the Secretary, Miss Minerva Richards. The minutes and reports were interesting and creditable. Verbal reports were given by the respective officers from most of the several branches of the Stake. Bishop N. Cheney, Patriarch Tibbets and many other brethren were present. Addresses were delivered by several of the local sisters, and by Sisters Horne and Wells, on subjects calculated to encourage and strengthen the sisters in the Gospel work.

After the adjournment of the R. S. Conference a Conference of the Primary Associations of Centreville was held at the same place, Mrs. Aurelia S. Rogers presiding. The children seemed greatly interested in their meetings, and their singing was excellent. They answered the questions asked them very promptly. The Bishop manifested great interest in the labors of the sisters in both the Relief Society and Primary Associations. The children of the two P. A.'s at that place held two concerts last summer, and from the proceeds gave fifty dollars to the new Meeting House. They are now engaged in helping to make rag carpeting for the building.

A CONFERENCE of the Young People's Associations was held in the Assembly Hall Sunday, Jan. 22, 1882, commencing at ten a. m., Supt. Joseph H. Felt presiding. After the devotional exercises, minutes of last Conference were read, and a statistical and financial report of each Association. The speakers were Elders J. H. Felt and H. Moyle, Sisters E. S. Taylor, M. A. B. Freeze and E. B. Wells. The ladies in speaking referred to the greater benefits resulting from separate organizations, but also expressed themselves as favorable to conjoint meetings once a month. Mrs. Wells made a suggestion that a committee be appointed to secure lecturers for the Young Ladies' Associations. Counselor G. C. Lambert presented the general authorities and Stake officers of the Y. M. M. I. A., who were unanimously sustained. John A. Evans was appointed Secretary in place of John Q. Cannon, who is absent on a mission to England.

Afternoon session: After the opening exercises, Coun. G. C. Lambert announced that the suggestion made in the morning with regard to a ladies' lecture committee had been approved, and accordingly Sisters E. B. Wells, E. S. Taylor and L. H. Milner were sustained as such committee. Apostle Wilford Woodruff addressed the congregation for a short time, and was followed by Prest. Joseph F. Smith; both speakers were inspired by the Spirit of God.

Prest. John Taylor occupied a few minutes, during which he said, "We want to raise a race of men and women whom the ancient Apostles, Prophets and men of God will not be ashamed of. And we call upon the youth of Zion to maintain their integrity, purity and sobriety,

and seek to honor God, that they may be worthy sons and daughters of Zion."

Elders J. F. Wells, R. B. Young and R. C. Badger each spoke a few minutes, expressing the firm conviction that the youth of Zion would unflinchingly maintain the faith of their fathers and mothers. Conference adjourned subject to the call of the general or Stake officers. Choir sang an anthem. Benediction.

OBITUARIES.

Mrs. Martha J. Coray, the wife of Howard Coray, passed behind the veil on the 14th Dec., 1881, at 11 p. m., at Provo. She died as she had lived, a strong and firm believer in the Gospel, as revealed through the Prophet Joseph Smith. She was born on the 3d day of June, 1821, Boone County, Kentucky. Her father, when she was a mere child, moved to Carthage, Ohio. Her straightforward and honest way of doing things, joined with more than ordinary clearness of perception and understanding of matters and things in general for one of her tender age, attracted the attention of some of the most noted of the place, for instance, Rev. Walter Scott, Levi H. Jameson and others, and at the age of about ten she was placed in charge of a class, much older than herself, in a Sunday School, and she filled the position so ably, that she won for herself no small degree of praise. At the age of twelve she applied for admission by baptism into the Campbellite Church; but on account of her age, they held the matter a short time under advisement before receiving her, notwithstanding she was altogether qualified, so far as information and a sound, moral, Christian character was concerned. Very early in life she evinced a character in a degree somewhat rare for one of her sex—that is, of decidedly doing her own thinking; hence, before adopting any principle of religion, law or politics, whether proposed by father, husband, priest, or king, she must clearly see and understand for herself the righteousness and consistency of the matter. Her father moved to Hancock Co., Ill., and was living there when the Mormons were driven out of Missouri in 1838; and being a very kind and hospitable man, gave employment to quite a number of the Saints, besides furnishing several families houses to live in. This brought her face to face with Mormonism. Mingling and associating more or less with those families and the men in her father's employ, she attended their meetings and heard Brother George A. Smith preach, who, as she said, set forth the principles of the Gospel in such a plain and unmistakable manner as to completely upset all her Campbellism and convert her to the principles of what is called Mormonism. So, in January, 1840, a hole was cut through the ice, and herself and a few others were baptized, the weather being so cold at the time that immediately after one was baptized, the place would skim over with ice. I mention this circumstance as it evinces in some degree the courageous determination of the woman to grapple with and overcome difficulties that interposed between her and a religious, conscientious duty, exact and truthful in all her business transactions in life. After joining the Church, she soon became acquainted with the Prophet Joseph; she said that before he was pointed out to her as the man, she could discern something in him of such a peculiar character that she knew who he was, and from her unbounded confidence in him as the man of God, she took in common hand every discourse that she heard him preach, and has carefully preserved them. Bro. Geo. A. Smith said that she had taken more pains to preserve the sayings of the great Prophet, and had accomplished more in that direction than any other

woman in the Church. She was married to Howard Coray Feb. 6, 1841, and was the mother of twelve children, seven sons and five daughters, all of whom have grown up to man and womanhood, and it can be said in all truthfulness that there is not one profligate son nor wayward daughter among the whole of them; and a liberal share can be accorded to her in their bringing up, education, &c. She has given much gratuitous labor in behalf of the young and rising generation, their proper training and education. She was Mother Smith's amanuensis in writing a book entitled, "The History of Joseph Smith, by his Mother, Lucy Smith." She has received about all the blessings that are conferred in the House of the Lord, and has gone to await a glorious resurrection. In October, 1875, she was selected by Pres. B. Young as one of the Trustees of the B. Y. Academy, which appointment I believe she filled altogether satisfactorily. The funeral services were held Sunday morning, Dec. 18, at 10 o'clock, in the Tabernacle at Provo.—[EX.]

Mrs. Coray was an occasional contributor to the EXPONENT; a very able and vigorous writer. She felt strongly, and she expressed herself impressively in speaking or writing. She spoke intelligently on all subjects, never waiting a moment for words, for she possessed in a rare degree the gift of language. She was pretty well versed in the law, and political economy was one of her favorite themes. She had many true friends and a large number of relatives, who sincerely deplore her loss here, but she has gone where a wider sphere of usefulness awaits her, and where there is no more pain forever and ever.

Died, in Ogden, Dec. 5, 1881, Sister Ellen McKay. Deceased was born in London, England, Jan. 25, 1835. She was baptized in to this Church in 1866, and emigrated to Utah. In 1869 she removed to Ogden, where she remained until her death. She was a zealous advocate of the principles of the Everlasting Gospel, and a firm believer in the order of Celestial Marriage.

Sister Ellen was a faithful member of the Relief Society, and had been a Teacher in the 2d Ward Society for nine years, and was also a Secretary for some time, performing every duty and labor cheerfully. She was ever happy under all circumstances, buoyant in spirit and very susceptible of spiritual influences, which made her a pleasing companion and associate to all those who possess a reverence for divine things. Our sister will be greatly missed in her home and in the Relief Society. She was a woman of great faith in the healing of the sick by administration according to the order of the priesthood. Sister Ellen has gone to the rest that remains to the people of God, in the blessed hope of a glorious resurrection.—COM.

It is with feelings of the deepest sympathy that we communicate to you the death of one of our number, Mary Mettie Terry, who died Jan. 2, 1882, of quick consumption. She was the daughter of Andrew and Annie M. Petersen, and was born in Fairview, Nov. 21, 1862; was the wife of Adolphus Terry, to whom she was married about two years previous to her decease. Mary was loved and respected by all who knew her, and during her short stay here set an example before her associates well worthy of imitation. She took an active part in the Sunday School as teacher and in the Y. L. M. I. A. as treasurer, and though we deeply mourn the loss of so dear a friend, yet we feel to say, "The Lord's will be done."

Dear sister Mary, we bid you adieu!
Though we feel a regret thus to part,

We've this consolation: you've ever been true
And kept a brave spirit and heart.

Then weep not, nor mourn, for her that we miss,
Her mission on earth being ended,
She has gone to a realm of infinite bliss,
Where truth, love and beauty are blended.

ANNIE D. CHRISTIANSON.

Fairview, Jan. 18, 1882.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

SPRINGVILLE PRIMARY.

A meeting of the 2d Ward Primary Association of Springville was held Saturday, Jan. 21, 1882, the birthday of our beloved and venerable elect lady, Sister Eliza R. S. Smith. After the exercises, which consisted of select readings, recitations, dialogues, reading of manuscript paper, "The Children's Gem," and interesting remarks by Sister Ann Bringham, the tables were uncovered, displaying a bounteous repast for the little folks, which was indeed a joyful surprise to them. After the blessing was asked upon the food, the children were invited to partake thereof, which they gladly did, enjoying the feast and each other's society. The number of children was fifty-five. Much credit is due to the President and Counselors of the Association for their untiring efforts to please and benefit the children. After the children had partaken of the dinner, the President and lady officers and a few friends also partook of the good things, and all expressed themselves as being well pleased with what the sisters had done for the children, and hoped their efforts would be crowned with success in training them in virtue and wisdom.

Circumstances prevented the Bishop and his Counselors from being present.

SARAH WATERS, President.

SARAH MAINWARING, } Counselors.
ELIZABETH BRAMALL, }

SUSANNAH WAKEFIELD, Secretary.

MANASSAH, COLORADO.

The Y. L. M. I. A. of this place was organized on the 17th of October, 1880, a special meeting being called for the purpose of organizing the young people; President Silas S. Smith presiding. After the usual opening exercises the Young Men's Association was organized; after which Sister Somantha T. Boice was chosen President of the Young Ladies' Association. The organization was also completed at that time, but on account of some of the officers moving away, some changes have been made and the officers are at present as follows: Somantha T. Boice, President; Alice Sellars and Mary Haggard, Counselors; Letitia Thomas, Secretary; Bettie Sellars, Treasurer.

We have twenty members enrolled, who seem to be alive to their duties in learning all they can, so that they may be enabled to assist in carrying on this great work that we are engaged in; our President is ever ready and willing to do her duty, and is in earnest in her endeavors in trying to help build up the kingdom and instill into the minds of the young principles of righteousness. Since our organization we have also been enabled to acquire means with which we have bought \$14.80 worth of books; also subscribed for the WOMAN'S EXPONENT and *Juvenile Instructor* each one year; have donated to the poor \$2.50, and we have on hand at present in the treasury four quilts, for sale or to give to the needy, as occasion may require. During the summer months we hold monthly meetings; but at present we meet with the young men every Wednesday evening in conjoint meetings, which are well attended by the members and also

many visitors. We edit a manuscript paper once a month, which is quite interesting.

Hoping this will prove satisfactory, I will close.

LETITIA M. THOMAS, Sec'y.

THE POWER OF PRAYER.

Prayer is the key that will unlock the state-house of knowledge.

It is the foundation rock of every Christian's life; and we can safely say that there is no one that can attain to a position of usefulness in the kingdom of God without knowledge.

We learn that our Savior, whom we should all choose as our pattern, prayed often, and in the Gospel according to St. Luke, chap. 22, verses 39 and 40, after He had administered the last supper to His Apostles, we read: "And He came out and went, as was His wont, to the Mount of Olives, and His disciples also followed Him; and when He was at the place He said unto them, 'Pray, that ye enter not into temptation.'"

We learn from these few words spoken by our Savior, that prayer is also a safeguard, that will withhold us in the hour of temptation, from doing evil.

Through prayer, our faith is strengthened and our powers of comprehension are quickened, and we receive power to discern good from evil.

Through prayer, we are led to search for truth, and learn to love and keep the laws of righteousness, laid down in His Church and Kingdom, through which we may be brought back into the holy and divine presence of our God.

Through prayer, the windows of heaven unclosed, and blessings are showered down upon our heads and upon those we love and pray for.

Through prayer, the darkness that had hovered over this earth for ages burst, and the light of everlasting truth shone forth; for it was while Joseph Smith, then but a boy, was praying to God to know which of all the different doctrines that he had heard preached was true, that truth was revealed, that those who lived in the days of Joseph, the Prophet, should know the truth, and for generations to come.

If you will read the Bible, the Book of Mormon, and other good books, you will learn that all good and great people were those who prayed to God; for it is the only way to become good and great. And; my young friends, it is well for you to remember, while traveling on this journey of life, that there is no prison so dark, no pit so deep, no expanse so broad, that the Spirit of God cannot enter; and when all other privileges are denied us, we can pray, and God will hear us. No one can take this from us. But remember it is a most precious gift, it is something that must be cultivated; and when the still, small voice whispers, "Go and pray," you must obey; for if you do not, the Spirit will be grieved, and the voice in time becomes silent.

Should you at any time find yourself overwhelmed with disappointment and sorrow, remember, that although your prayers may be like the wailings of the most feeble infant, God, being more loving than the most tender mother, will hear and answer you. But we cannot say that He will always answer according to the desires of your mind; but in His great wisdom He sees and knows what is for your best good, and will answer according to His wisdom.

To the young we will say, be prayerful; ask God to inspire your hearts with noble aspirations, and to help you to become good and great in His Church and Kingdom. And when you are done with this life, may you find that spirit of peace which was with our Lord

when He appeared to His disciples, after the resurrection, when He spoke those sweet words, "Peace be unto you."

May God give you His Spirit, that you may seek unto Him, is my prayer, in the name of Jesus. Amen.

Your loving sister,

E. G. JONES.

"Improvement Star," No. 4, Vol. 1. Manuscript paper 11th Ward Y. L. M. I. A.

WOMEN AND TEMPERANCE.

EDITOR EXPONENT:—In the last number of your valuable paper, the ruling of the Judge of the Supreme Court in regard to the liquor question was referred to, and it was suggested that every woman who has the welfare of mankind at heart should protest against it. I endorse the sentiment with all my heart. It is my earnest conviction, however, that women many times bring untold misery upon themselves and their offspring by indulging in spirituous liquors in various forms at certain times in their lives, thus creating an appetite for strong drink in their children before their birth, which will be a withering curse to them all their life long.

I have heard some women say they could not do without liquor at certain times, which, however, with my past experience I do not believe. To illustrate my belief I will relate an incident in my own life. My first child was born in the winter of '48, at Winter Quarters, and in the opinion of all my friends, I was very near unto death; and I wish to state emphatically in this connection that I was not snatched from an untimely grave by the use of alcoholic stimulants in any form, but by the power of God through the faith of the sisters who had met at Brother Heber C. Kimball's to hold a little prayer meeting, and at the request of a sister of our family they exercised their faith and prayers in my behalf; and as a result I began to improve from that very hour, and was soon restored to my usual health.

I would further say on this subject that if we admit that liquor is sometimes beneficial, we also know that there is no safety in its use. If it has ever saved life, it has also been the great destroyer of the human race. I have known bright, intelligent and would be useful men, if they had been able to overcome their appetite for liquor.

I have often wondered why this state of things should exist with intelligent beings, possessing many of the attributes of the Deity. I have been told that it is often inherited from one or both parents. There surely must be a fearful retribution for those who willfully bequeath such a fearful legacy to their innocent children.

But for those parents who have acquired the habit in ignorance of its direful results, and who have not sufficient stamina to overcome it, I have much sympathy. My advice to mothers bearing children is to abstain entirely from the use of alcoholic stimulants, that they may not be called to account in a coming day for rearing a generation of drunkards.

In view of such probable results, I would far rather a daughter of mine should remain in single blessedness all her days than become allied to a young man who is habitually addicted to the intoxicating cup, even in a moderate degree. Some may think I am too radical on the subject, but I feel that we have much at stake in the future welfare of Zion, and that we should set examples before our children worthy of their imitation; and if we fail to overcome our own propensities in the direction of intemperance, we can hardly expect our children to do so.

With these few reflections I will close, hop-

ing the Saints will give this momentous subject the attention it deserves.

R. A. W.

Manti, Jan. 17, 1882.

CELESTIAL MARRIAGE.

As so much is said at present upon the law of Celestial Marriage, and so very little understood about it, at least among many of our own people and those not of our faith, I will endeavor to say a few words in relation to this subject.

Brother Orson Pratt said, in a discourse upon this subject given in Salt Lake City 1869 (page 76 "Does the Bible sanction Polygamy?"): "If all the inhabitants of the earth at the present time were righteous before God, and both males and females were faithful in keeping His commandments, and the number of the sexes of a marriageable age were exactly equal, there would be no necessity for any such institution; every righteous man could have his wife, and there would be no overplus of females." But he further explains, that by taking the statistics of the census of the different States, that there are hundreds of thousands more women than men; one cause of this being that many more males die under the age of twenty years than females, while many lose their lives in war and other employments.

Brother Pratt also said that God was fighting against the evils and wickedness which are the result of so many being deprived, by man-made laws, of fulfilling that first great command to multiply and replenish the earth; hence. He has given a commandment whereby this can be remedied. For certain reasons best known to our Heavenly Father, the Nephites were commanded not to practise this principle. Brother Orson Pratt said it was because their numbers were equal when Lehi left Jerusalem. Some try to take advantage of this, but I think whatever God commands us to do is binding upon us, no matter whether any one else ever practised it or not. The Bible informs us that in the days when God talked with man, that this principle was practised, and God honored those most who did practise it, and speaks of Abraham as being the father of the faithful. but if he lived at present, the so-called Christians would seek to take away every privilege, and even his life if they could.

No man can take wives outside of the law of God and please God, as was the case with David; God gave him many wives, but in the case of Uriah he took the wife unto himself and robbed another; hence, he was under condemnation, as is recorded in the 11th and 12th chapters of Second Samuel. But we find that after being chastened he took Bathsheba in the right way, and she was the mother of Solomon, who was termed the wise king; who was also honored by God's presence, for He appeared unto him twice. But he was not so wise that he kept from sinning, for he took wives from the nations which were forbidden to the Saints, and they succeeded in turning him to idolatry. But nothing is said about its being a sin to take more wives than one,

Brother Orson Pratt also mentions in his remarks about the sister of Moses and others, who were jealous because Moses had taken the Ethiopian woman, in addition to the daughter of Jethro, whom he had taken before in the land of Midian; that Miriam, his sister, was smitten with leprosy the moment she began to complain, and was considered unclean for a certain number of days.

I wonder how many cases of leprosy there would be at present, if every woman was stricken with it that speaks against Celestial Marriage.

I will make one more reference to the Book of Mormon. The Lord said unto Jacob in

connection with other things: "For if I will, saith the Lord, raise up seed unto myself, I will command my people; otherwise ye shall obey these things." This plainly showed there was a probability that the time would come when He would command His people otherwise.

The revelation was given in 1843, and Joseph Smith the Prophet practised it, and young maidens were sealed to him and lived in the house with his wife Emma, until she apostatized from the faith, or, rather, rebelled against the Lord, and like the ancient Jews, when they found that the Savior had arisen, they hired the watchman to tell that His body was stolen, and thousands are deceived by that story today. So with Emma, Brother Joseph's wife; she destroyed the original copy of the revelation, and after Joseph's death taught her children that he never received any such revelation, and they believe it and try to induce others to, and many do. But she did not thwart the purposes of God in doing this, for Bishop N. K. Whitney, one of Brother Joseph's particular friends, had preserved a copy of the revelation, but it was not published until the Lord directed. And because she rejected the word of the Lord, it was no sign His work was going to stop.

We hear very much said about Celestial Marriage being such a trial. I do not doubt but some are tried in this order, but is there any principle, if it is practised aiming at perfection, but will try our selfish natures in some way or other? I think not. The great trouble is, except we have a testimony of the truth of Celestial Marriage, we think every little trouble unnecessary. Isaiah says, just after speaking of the great calamities which will come upon the daughters of Zion for pride, "That seven women will take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." I think it would be better for the people to accept a principle than to be forced to it in that way.

We read in the Bible, Rev. 21st chap., that John saw a beautiful city coming down from heaven, and it had twelve gates, and an angel at each gate; and each gate had a name written upon it, and the names were the Twelve Tribes of Israel; and we know that Jacob's twelve sons, by four different wives, will be the ones whose names will be written in such holy places. I expect the next measures introduced will be some leading man advising Congress to adopt *special legislation* to deprive the twelve sons of Jacob of a representation in heaven.

MARY J. MORRISON,

WHAT WOMEN THINK.

I have been thinking of the EXPONENT, and wondering why more of our sisters (I should say all of them) do not take it. Surely it is of some importance that the women of Utah should be properly represented; we certainly have misrepresentation enough. The cry has ever been, the down-trodden women of Utah. This same cry of oppression is made an excuse for all kinds of newspaper abuse, and a pretext for interference in our public and domestic institutions; indeed, they would have the world believe us the most degraded and neglected beings of all God's creation: Now, we know this is not so; we enjoy full as much liberty as they do, and a great deal more, with all their boasted civilization. We do not need their sympathy nor their interference in our behalf. We enjoy all the rights that are accorded to our sex anywhere, and know as well how to use them as any of our compeers in the Eastern cities would. Indeed, we enjoyed more before they kindly introduced so much of their vaunted civilization into our midst. The day has been when we could walk the streets of

Salt Lake City at any hour of the day or night, if necessary, without fear of insult, for every man we met would be a brother and a friend. But alas! this state of things did not continue. Civilization came into our midst; and the efforts of our Christian friends have not only been successful in building churches on many of our corners, but too many of the opposite corners are occupied by the dealer in intoxicating liquors, and the gambling hall is there, with all the allurements of vice to lead astray the unwary; and after the shades of evening fall it is no longer safe for innocence to walk the streets of our city unprotected; while the strange woman spoken of in Proverbs, seventh chapter, lieth in wait to see if she cannot catch some of the simple ones and lead the youth of Zion astray. These are the scarlet-robed women; but they belong not to us. They are a necessary institution of the opposers of this latter-day work. This is lamentable; and shall the women of Utah keep silent when their dearest and most sacred rights are being invaded? No; rather let us raise our voices and cry aloud at the injustice done us, till the nation hears us and respects our rights. Let us prove to the world that we are not the ignorant slaves and bond-servants of men that the Honorable Senator Morgan of Alabama would represent us.

Mothers and daughters in Israel, arouse yourselves and show the world that our morality is at least of as high an order as that practised in the light of the civilization of the Capitol of our country. And though our sensibilities are as delicate, and our affections as tender as the best and truest man can desire, yet, when we go to the polls, we understand full well our privileges, and vote for our friends and those who will work for our best interests; for men who honor the Constitution of our country, and not for those who would defraud us of our rights, who would sow dissension and introduce debauchery and demoralization into our midst. We want men to represent us who understand the principles of purity and virtue, and practice them in their own lives.

These are the principles we will teach our sons and our daughters; and when men come among us seeking for office, who disseminate falsehood and trample on our rights, they will ever and always, I trust, find themselves confronted by the Women of Utah.

PHEBE C. YOUNG.

HOAR'S SPEECH IN THE SENATE.

HIS RESOLUTION FOR A SELECT COMMITTEE ON WOMAN'S RIGHTS.

Mr. President—I do not understand that the question which the honorable Senator from Missouri has discussed with so much eloquence before the Senate. No question of the extension of suffrage to any portion of our citizens is raised by the resolution which is before the Senate. The only question now is, first, whether Senators like the honorable Senator from Missouri will prefer to decide this question before it is heard or after; and next, whether if one-half the population of this country have an interest which their representatives desire to present to Congress, it will be more convenient to give them a hearing by one of the standing committees of the Senate or by a separate committee appointed for that purpose. I suppose the Judiciary Committee would be entirely competent, and would be for many reasons entirely appropriate, as the proper organ of the Senate to hear the request of these ladies; but the Judiciary Committee is crowded with great subjects, and as one very intelligent Senator observed to me yesterday, "Send the matter to the Judiciary Committee, for they never report on anything." This com-

mittee is proposed, not alone to hear any representation or arguments which may be proper to be heard in regard to the question of Woman Suffrage, but in regard to all subjects where these ladies think their sex lies under an improper legal disability. Mr. President, I suppose that the wildest conservative in this country will not deny that the old Common Law, in defining the rights and duties of English and American women was not only unjust, but almost brutal. No matter what might be the degradation of the husband, the person, the earnings, the personal property, the real estate for life of the wife were absolutely in his power. The discussion of this class of questions has convinced the American people, I believe, to an absolute unanimity of judgment, that the law which permitted the husband to beat his wife with a rod varying in size with the thumb of the Lord Chief Justice or Chancellor, which denied her the right to secure the earnings of her own day's work, which denied her any voice or control in the education or custody or direction of the children which she had borne, was not only unjust, but almost brutal. Within our national jurisdiction, with Congress organizing the institutions of the great Territories, which are to become imperial States, is it not fitting that that class of considerations should be gravely, fully, adequately considered? If so, I do not see why the honorable Senator from Missouri (who, I know, entertains as high and chivalrous a regard for the sex to which our mothers and sisters and wives belong as any man on this floor) should not unite with me in providing for giving a respectful and thorough hearing, which it is impossible that any of the standing committees of this body can do, to the petitioners on this class of subjects. Unless I am misinformed, it is the rule of the Judiciary Committee, from which they almost never depart, to give no hearing at all, a course to which they are constrained by the necessities of the business committed to them. Therefore, entirely independent of any question of the right or propriety of extending suffrage to the women of this country, it seems to me eminently proper and fitting that this committee should be raised.

I agree with the honorable Senator that if it were the purpose of the advocates of Woman Suffrage to degrade any woman of this country to the level of the masculine ward politician, who at present is governor of so many great cities, and so many great States, it would be a conclusive answer to this proposition. That is not the purpose. It is not to degrade woman to the present level of masculine politics; it is to elevate masculine politics to the present level of woman, to which the advocates of this reform are giving their efforts. I do not think the honorable Senator from Missouri, or the honorable Senators from any other State whatever, at present or in the past, have shown skill enough in the matter of governing States to enable them to claim any special superiority for the masculine intellect in dealing with that particular subject. I think myself that in determining the policies which shall govern our schools, the most important single question which comes before legislative bodies; in determining the policies which shall govern our civil service, which is so largely filled by women to-day; in determining the questions which concern the sale of intoxicating liquors, and all the class of questions where the sphere and the purity and the morality of American citizenship are concerned, we may well, before we come to a conclusion, count the vote and ascertain the judgment and obey the wish of the women of America. Proud as I am of the history of this country, proud as I am of the history of the English race to which I belong, I do not think that it has shown any absolute wisdom or inspiration in its capacity to provide for the government of States, which enables it

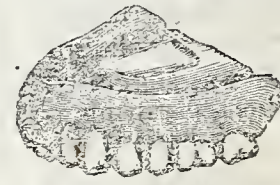
to look with disdain on the proposition to avail itself of feminine purity, of feminine instinct, or of feminine wisdom, in dealing with the great subjects with which States have to deal.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 10.

SALT LAKE CITY, UTAH, MAY 1, 1882.

No. 23.

APOSTROPHE TO SPRING, 1882.

Fain would I woo thee! sweet gem of the year!
But you meet me so cold that I'm chill
I remember the days when my eye, and my ear
To thy voices would lovingly thrill!

When the flowers burst forth as a carpet beneath
My feet as I sped o'er the earth!
When the violets, and primrose bedeck'd my loved hearth
And it seemed earth received a new birth!

When the wild thyme arose in its ottoman form
Speaking loud of Shaksperian rhymes,
When the kinsgeup, and pimpermell dally were born,
Oh! were these not heavenly times?

When the nightingale sang her sweet vespers at eve,
And the Blackbird and Thrush hail'd the morn
How I listening bent my charm'd ear to receive
The music round shrub'ry and Lawn!

We feel that the grandeur and beauty of earth
Had received from the heavens a strain,
Of the glory and sweetness of heavenly mirth
That inflated the heart, and the brain!—

It seemed to prepare us for heavenly joy
As we bask'd in the beauty around,
It took from the earthly its needed alloy
And made satisfaction abound;

O beautiful Nature! thou daughter of God!
Well, well may we bend before thee!
Yet, oft in thy hand is a marvelous rod,
Placed there by thy Maker's decree.

And the cold chilly Spring of the year eighty-two
With its hailstorms, its cyclones and snow,
Is depressing—but yet we must still keep in view
That we've blessings we'll never forgo.

Oh! let us be grateful for all we possess,
And acknowledge the wisdom and care,
So richly provided, yes e'en to excess,
And of which we've a bountiful share.

Then I'll take thee, sweet Spring of the year eighty-two,
With thy chills, and thy smiles and thy tears,
For I know that the Sun to his earth will be true
Tho' she lacks some sweet gifts of past years.

For 'twas said when the work of creation was young
That the day and the night should not cease,
But continue their courses for all times to come,
And their blessings should never decrease.

And the "lights" that were planted in glory above
For "signs, and for seasons" should be—
And these acts of creation doth visibly prove
Child of earth! they were planted for thee!

HANNAH T. KING.

Salt Lake City, April 21st 1881.

PEACE.

"Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace will be with you."

So said St. Paul to the Saints in his day, but I think it is applicable to the Saints today. It almost seems as though storm-clouds were fast gathering, but let us as Saints "be perfect," then we shall have nothing to fear, for they that are with us are more than they that are against us; the Lord is on our side and He will fight our battles for us, if we will only make ourselves worthy of his protection and care. To be worthy—to be perfect, we must subdue the evil that is within us, correct every influence that arises within our own hearts that is opposed to the sanctifying influence of the grace of God; then may we "be of good comfort" for we shall have the approval of our heavenly Father. We must also "be of one mind" there must be no jarring nor contention in our midst,

we must "live in peace" one with another, doing unto others as we would have them do unto us, and carry peace with us wherever we go. I know that to be perfect, to be of one mind, to live in peace one with another under all circumstances, we must be Saints indeed, for it requires every wrong influence that is within us as individuals to be subdued, until every evil desire is eradicated, and every feeling of our hearts brought into entire subjection to the will of Christ. We are professedly Saints and it behooves us to strive to live as such and to know and understand ourselves that we may order our lives before Him, whom we acknowledge as our Father and God in such a manner that we shall not need his chastening hand.

Brigham Young once said, that when we had overcome every besetting sin within ourselves, then we should be able to overcome every foe without, and we should live and outlive all the slander, prejudice and falsehoods that had been heaped upon us. Sisters let us be alive to our duties, let us be prayerful, watchful and live our religion day by day, then surely will peace and the God of peace be with us.

NELL.

TO MRS. EMILY SCOTT.

I have no doubt that several of my "Mormon" sisters will reply to your second honest, sensible letter, as readily and candidly as they did to your first. For my own part, I feel much obliged to you for giving us an opportunity of speaking without feeling that we are crowding our opinions unasked and undesired. And I appreciate your friendliness in accepting our testimonies as they are given, in all sincerity of heart.

Do not be offended with me for pitying your "unbelief, skepticism or Ingersolism." It all seems to me so unsatisfactory, especially when, in my mind I compare it with the sweet faith, the abiding hope, the perfect trust, the actual knowledge which we as Latter-day Saints possess, in and of our Heavenly Father, his justice mercy and loving kindness. How can we help having faith when we repeatedly put the promises of the Lord to the test and have them fulfilled to the very letter? By humbling ourselves—not to man—but before God, and seeking to understand and be obedient to his laws, we obtain the precious, priceless gift of his spirit; by which we know for ourselves concerning Him and his works. This brings us peace and joy and satisfaction in all our duties, and if we carefully follow its dictates, it will lead us into all truth.

Your very pointed and intelligent question, "What is the belief of the Mormon Church, and do you all have the same belief?" comprises so much that many pages might be advantageously filled in answering it. But we have "Articles of Faith" printed on small cards which will tell you in brief what our belief is. Some of these cards shall be sent to you. We have, like the ancient Church of Christ, "One Lord, one faith, one baptism;" In our testimony meetings, we all testify with one spirit, of the goodness and power of "One God, and Father of all." Whether we all speak or not, we all understand alike and believe alike; and the enjoyment of this Holy Spirit is what unites our hearts and makes us regard each other with the purest and most charitable feelings of love and tenderness. I have said all, but

should say the great majority of our people are thus actuated. There are and always have been hypocrites, and we are not entirely free from them.

"Future rewards and punishments as I understand the subject, will be perfectly just and right. Those who employ themselves in good works here, will receive a corresponding reward hereafter. And those who do wickedly will reap what they merit. I am fully determined to do all the good I can.

Although far from perfection, yet our people are diligently striving to reach a very exalted degree of excellence; and the Lord helps us in our weakness, often bestowing upon us what seems to be supernatural strength and fortitude; and to Him belongs the praise and glory if we do well.

Very cheerfully yours,
L. GREENE RICHARDS.

UNREPRESENTED WOMEN IN MASSACHUSETTS.

In 1875, at the time of the last State census, there were of all ages in the State—single females, 458,285; Widowed females, 73,527; divorced females, 1,847, making a grand total of 533,529, females of all ages unrepresented by husbands.

There were 328,088 females both married and unmarried under twenty years of age. If these be considered as all single, it will leave a total of 204,541 females over twenty years of age unrepresented by husbands. Of course a small proportion of females under twenty were not single, so that the total 204,541 will be a somewhat less number than the true total.

WOMEN TEACHERS IN MASSACHUSETTS.

Of teachers in 1879, in the public schools of Massachusetts there were: Males, 1,133 Females, 7,482; total, 8,615.

Of the above, 494 were teachers in high schools.

The sexes are not indicated in the above figures, but deducting male principals, about 200, most of the remainder were females, showing a decided majority of female teachers in the high schools also.—*Ex.*

NOTES AND NEWS.

THE movement for the higher education of women in England has been advanced another stage by the action of the university of London, the convocation of which, at a recent meeting, decided to admit female graduates. This concession follows logically after that which opened the doors of the University to women. It indicates the steady growth of public sentiment, and is an omen of the day not far distant when all barriers of this kind will be removed.—*Christian Union.*

A COPY of the words written in the Queen's own hand, to be placed upon the monument she has had erected in Hughenden Church, it is as follows:

"To the dear and honored memory of Benjamin, Earl of Beaconsfield; this memorial is placed by his grateful and affectionate Sovereign and friend Victoria R. I. "Kings love him that speaketh right." Prov. xvi, 13. Feb. 27, 1882."

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

The following interesting incidents I sketch from letters written by my mother to my father while on a mission.

The first dated October 11th, 1840, says, "Conference closed last Monday. It was the largest and most interesting one that has ever been held since the Church was organized. The people that attended were estimated at four thousand, some thought there were more. Much business was transacted and many good instructions given. Brother Joseph has opened a new and glorious subject of late, which has caused quite a revival in the Church; that is being baptized for the dead. Paul speaks of it in First Corinthians 15th chapter 29th verse. Joseph has received a fuller explanation of it by revelation. * * * Since this order has been preached here, the waters have been continually troubled. During conference there were sometimes from eight to ten Elders in the river at a time baptizing.

* * * Those who have no friends upon the earth to act for them, can make their wants known to whomsoever they will, through ministering spirits; and by so doing we act as agents for them. Thus you see there is a chance for all. Is not this a glorious doctrine? Surely the Gentiles will mock, but we will rejoice to have the Gospel preached to the spirits in prison, and give them the privilege of coming forth in the first resurrection. President Smith in company with several brethren have bought a steam boat, which is now running from St. Louis to Galena. They calculate in the Spring to run it to Wellsville. Perhaps you will have the privilege of coming home on it."

In another letter she says, "I mentioned in my last, that our people had bought a boat. They have named her Nauvoo. The last trip she made up the river, Brother Joseph Smith went with her, and when he returned who should accompany him but John Boynton and his wife, and Lyman Johnson. They made it their home at Joseph's all the time they were here. I never saw Joseph appear more happy. Said he "I am going to have all my old friends around me again." Both of them bought lots and calculate to build here. As to their faith I have not heard much about it, but conclude they have got some, or they would have no object in coming here. I never saw any one appear more glad to see me than John's wife, they called us all brothers and sisters. The day I spent with them was one long to be remembered. * * *

"I feel very grateful to you and Brother Brigham and all the Saints who have administered to my necessities, may the Lord reward them four fold. The things all came safe and in an acceptable time, I can assure you. * *

* Sister Bently (formerly widow of David Patten) was very thankful for her present, Sister Husband too. Sister Bently was very sick the day I gave it to her. The next day she felt the chill coming on, her mother told her to put her shawl around her. 'Well' said she, 'who knows but Bro. Kimball has sent a blessing with it, people anciently were healed with anything that the Apostles had touched, and I will put it on and claim the blessing.' She did so and her chill immediately left her; she was quite smart all that day and so thankful that she could not speak of it without weeping."

A few extracts from my father's letter written one year from the time he left us in Commerce, may prove interesting. He gives some idea of the sacrifice that was required at the hands of the Apostles to prove them, whether or no they were the true servants of God who were willing to trust Him, and go forth in obedience according to the pattern laid down by, our Savior,

"without purse or scrip" to bear the true message of salvation to those who sit in darkness. They were told in the beginning, that it would require their whole souls and courage like that of Enoch, for they would be considered the worst of men; but not to be discouraged at this for when God pours out his spirit, the enemy will rage. "The lives of those who proclaim the true Gospel will be in danger, this has been the case ever since the days of righteous Abel."

The place where we were then living was named Springvale because of the numerous springs in that vicinity.

The letter bears the following date:

September 19th, 1840.

MY DEAR COMPANION:

It is one year yesterday since I left you in Springvale, sick on your bed. After I started, you recollect, I called you to the door to bid you farewell. I tell you, my dear Vilate, that time will be remembered by me as long as time lasts. No man could suffer more than I did in my feelings, no and I hope I will never have to again while I live on earth; I think if ever one man did, I have left all for the cause of Christ. Oh the feelings that I had no man has language to express; I must say that my constitution is broken down. I have aged more in one year past than in five years previous, and I suppose it has been the same with you. Brother Brigham Young and George A. Smith, have failed in the same way. When I look back on the journey that we have traveled and the sickness that we have passed through I do not wonder at all, and as you say it seems like an age to me. Last week I was taken with the cholera in the evening and it appeared to me as though I could not live till morning. I was cramped in my legs and body, was in a strange place and no one to assist me; chills came on me in the night and it seemed as though I should freeze to death before morning, I was obliged to leave my bed and get in with Brother George. The next day my legs were so numb that I could scarcely walk. It held me about three days and brought me quite low. I am doing tolerably well at present. Brother Woodruff left us about two weeks ago. We had not baptized but one here in the city before he left. He felt almost discouraged, said he never saw such a hard case before in his day. Every door closed against us and every heart. We traveled from day to day from one part of the city to the other to find some one that would receive our testimony, but it seemed all in vain for some time; at last we found one old Cornelious that was ready to receive our testimony as soon as he heard it.

Last Sabbath I went forward and baptized four. This was after I was attacked with the cholera. I thought it would do me good to go into a cold bath. Last night I baptized four, and more are going next Sunday. So you see the ice is broken in London and the truth has got such a hold the Devil can not root it out; but, he is very mad and I am glad, I shall never try to please him the Lord assisting me. You may think that I feel discouraged. I will say I have never seen the first moment as yet, I do not see any thing to discourage me but everything to the reverse. I know that I am built on the foundation of Jesus Christ and the Apostles and I know that my name is written in heaven and that I shall come forth in the first resurrection, that is if I should lay in the dust before that time comes. It matters not to me whether I die or live if I do the will of my Father who is in heaven; and I know by the voice of God and by the spirit of prophecy and revelation and by the power of God and by more than one hundred testimonies that I could mention if it was needful, that this is his work. You know Vilate that it is not a small thing that casts me down. Now my dear companion pray to the Father in the name of Jesus

Christ to uphold me that I may continue to the end and magnify my calling in the sight of God and angels and all holy men that have gone before us; and rather than let me fall that He will take me to himself, for I know and He knows that I wish to become a man of God in the full sense of the word; and I know that I cannot become thus except He be with me, for in and of myself I am nothing, nor is any other one; they may continue for a little season in their own wisdom but they will fall at last and go down to perdition. I speak of these things because I feel my weakness before God."

In the same letter he describes some of the sights, witnessed by himself, Brothers Woodruff and George A. Smith. "On the 5th, of September" he says, "we visited Westminster Abbey and went through every department, saw all the tombs and monuments of the Kings and Queen and Lords who are laid therein, and sat in the chair in which Queen Victoria was crowned, and all the Kings and Queens for the last eight hundred years; so you may know that it is quite an old chair and is worth going some distance to see. We also went to St. James Park and saw the Queen's troops two hundred horsemen and all had black horses. I never before saw so beautiful a sight. There was about 400 footmen and a beautiful band of music. * * * On the 8th of September we visited the House of Commons.

On the 17th, Elder Smith and myself visited the Queen's Palace, saw her horses which are of a cream color, there are twelve span of them and four are put before the carriage at once. The carriage of State weighs four tons, is twenty-four feet in length, the most superb that was ever built in Europe. There are eight or ten others similar; probably 150 more horses kept for her majesty. I saw the Palace of Queen Adelaide, King William's wife. * * * We went through all the stables, and harness house and all that appertains to it. You would be astonished to see the stir there is made over a little Queen, at the same time thousands starving to death for a little bread; but they have their reward. "Blessed are the poor for they shall rejoice in the Holy One of Israel." The rich and the proud have their reward here, and we shall have ours hereafter, so I do not envy them. The work of God is spreading in every direction. I received a letter from Elder Richards yesterday. He is well. There has been fifteen or twenty baptized in Manchester every week, and so it is in Preston and every other part that I can hear from. B. Young got news from O. Pratt, and I received a letter from John Taylor. They are well. Since we have been here in London I have received thirty-one letters from different parts of the land all things go well at present; but the Devil is angry and also his comrades. There is great opposition in England and it is growing worse every day. Remember me to all of the Saints from England, if they have reached there. Give my love to Bro. Joseph, Elder Rigdon, Brothers Hyrum, Don Carlos Smith and families; and Brother Thompson and wife, Brothers Hubbard, Bently, Rich, Joseph Young, Israel Barlow and their wives and all the wives of the Twelve and finally every body else that you see and may the Lord bless them all is my prayer for Christ's sake, Amen."

This letter came at a time when my mother was overwhelmed with sorrow, having just received the heart-rending news that her dear father was no more.

She being the youngest child had been nearly the idol of her family. Her father had passed through the troubles in Ohio and Missouri and had followed us to Nauvoo and this was the longest time we had been separated. The last tidings received from him, he was well and calculating to start on his journey home on the 1st, of October, and we had been daily anticipating his arrival.

GREETINGS AND SENTIMENTS.

HANNAH T. KING;

Sweet Friend: In reading o'er with interest
Your "Codicil," I scarcely can refrain
To ask, the very first of that behest,
You will recall, or change, or please explain.

"No flowers"! What reason can my sister give
For this exclusion? Pure and precious things,
So choice, so cherished ever while we live,
In death are they not hallowed offerings?

What emblem more befitting that repose,
To which your lines refer, and mark the scene,
Than the full open, whitest, sweetest rose,
In death as well as life our floral queen?

And best if briars on the stem be found—
('Tis my own fancy, may be, or a whim,
But sacred still—) One Head with thorns was crowned,
And here, as ever, we would think of Him!

Think of, and imitate that one divine,
The Sovereign always of your "mystic three,"
Whose love alone, to souls like yours and mine,
E'en when bereaved, sets faith's fair pinions free,

S. L. City, Sunday April 23rd, 1881.

PROFESSOR JOSEPH L. BARFOOT
DEAD!

While I was finishing the lines above,
My husband came, and spoke a name we love;
And tenderly, with reverence deep, he said,
"Professor Barfoot, I have learned, is dead!"

Let me not think to tell this great man's worth,
This Student, rich with truths of heaven and earth
But as a daughter, I can weep and say,
Oh! happy one, gone home this sacred day!

Sweet home! to which our loved ones gather 'ast,
Where all shall meet, with songs of joy at last;
Dear Sabbaths, come and go; and for the call,
So quickly coming, Lord prepare us all.

LULA.

SPENCER'S LETTERS.

This interesting work consists of a series of fifteen letters written by Orson Spencer, in the years 1842 and 1847. They are answers to the earnest inquiries of a clergyman of the Baptist Denomination, who had formerly been an intimate friend of the author. The first letter was written in the city of Nauvoo, the others in the city of Liverpool, while the author was on a mission in Europe.

The book is remarkable for its beautiful flow of language, which holds the reader spell-bound. Even after he has read it he finds himself referring to passages that are particularly fascinating. Throughout the whole volume, one can see that the writer evinces great anxiety concerning the welfare of his friend, sincerely wishing that he might become a convert to the "Mormon" faith. The author, remembering when a clergyman of the same Church; how he himself struggled against this peculiar religion, endeavoring in vain to reject it, has sympathy for the Baptist Minister. Not one word of censure does he return his inquiries; but by calm and conclusive arguments, he shows how inferior are the churches of the world compared with the one of which he is a member.

His writings show that he is not a religious enthusiast. He uses no extravagant expressions to show forth the purity of his religion. If he makes an assertion, he cites the reader to Scripture or history, to verify the truth of his statement. Such appropriate language, unselfish thoughts, and generous expressions conclusively prove that the writer was inspired.

His comparison of Joseph Smith with Jesus Christ is notable for its eloquence yet simplicity. The modern prophet is spoken of in such glowing terms as almost to indicate devotion on the part of the writer; although in another passage he expresses an aversion to the worship of man.

The eighth epistle treats especially of the nature of Deity and his abode. His assurance of the existence of God, and his being a person having a material body, is certainly gratifying. And as the Divine Being has a real body, heaven, his abode, must be a place of reality, tangible and visible to its occupants. The terms in which he speaks of his deceased wife, the joy in the expectation of meeting her in a future state, are indescribably pathetic. He here shows the absurdity in supposing that the soul dies with the body.

But particularly is the writing sublime, in the description of the martyrdom of Joseph and Hyrum Smith. So vividly he portrays the awful gloom and anguish that pervaded the hearts of the people of Nauvoo, that the reader unconsciously partakes of a melancholy feeling in keeping with those of the bereaved inhabitants, of that beautiful city, at the time of the fearful tragedy.

April 1, 1882.

CAMEO.

SPRING—THE EMBLEM OF YOUTH.

The seasons of the year, have often been considered, as the emblems of human life. And of these, bright, beautiful Spring is considered the emblem of youth. It is said, that all depends on the Spring. If the blossoms are destroyed or if none are formed, there will be no fruit. If good seeds are not sown, there will be no harvest. The reaping time will come, but there will be nothing but seeds to reap.

Let us remember then my dear friends to make good use of the spring of our lives. And sow our minds with good seeds. So that when the reaping time of our lives comes, that we may have an abundant harvest of good deeds. I would advise you while yet young, to form good habits; and in forming them, let us try and form those that will benefit us most, in the life to come, and let us try and keep the "Word of Wisdom," to the best of our ability. Let us young people refrain from using tea and coffee, tobacco and strong intoxicating drinks, except in cases of sickness for a medicine. For now is the time to quit our bad habits, and to form good, and noble ones. It is easier to quit the bad ones now, than when we are older, easier today, than tomorrow. Now in the spring of our lives is the time for the improvement of our minds, the correction of our tempers, the enlargement of our capacities to serve God. For the formation of good habits; and above all let us make a decided effort to work out our own salvation with fear and trembling before our God.

AMELIA SPENCER.

HOW TO HELP EMIGRATE.

ESCALANTE, GARFIELD Co. April 23rd, 1882.

EDITOR WOMAN'S EXPONENT:

After reading the letter in the last EXPONENT, from Kent, England, to the Primary Associations of Box Elder Stake; our sympathies were moved in behalf of the children of the Saints in foreign lands. Our Primary Association had the proceeds of a party on hand to get presents for the children. The President, Mrs. Mary A. P. Schow, read the letter to the Association, explained to them the situation of many poor children in the world; then took a vote whether they would rather have presents or emigrate a needy child, their sympathies were awakened, directly all said they would rather send for a little boy or girl. Have received since in donations from five cents to one dollar, have \$18,00 already towards the good cause.

We also spoke on the subject of assisting to gather the Saints, in our Young Ladies Association; contrasted our situation with that of the Saints, in the world. A majority of mem-

bers were present. We opened a subscription, all present were willing to donate one dollar each, to emigrate a young lady. Much can be accomplished by united action. Now it is the beginning of the emigrating season, there are five months ahead. I thought when reading the report in the Deseret News, of the Young Ladies and Primary Associations, if every member would donate one dollar, twenty-five cents, per month, for four months, a mighty work could be accomplished, in assisting to gather Israel. Those that have been gathered from the nations know the acute longings the Saints experience, and their desires to gather to Zion. Having spent the first seventeen years of my life in the old country, I know a little about the situation of the working classes.

Sisters let us put aside the vanities of the world and assist in ameliorating the condition of our sex, and in bringing those of our faith to Zion; that they may enjoy the protection and status that we enjoy through the blessings of our religion.

We all have ability. In the emigration season, that is a strong point with me, I want to assist myself and use an influence with others. Will let you hear from us again in the course of three or four months, when we close our subscription.

The President of the Young Mens M. I. A., of this place said he would use his influence with their members to assist us young ladies in the Gospel.

JANE S. COLEMAN.

THOUGHTS.

All alone, yet not alone for I feel that the Spirit of God is here, and when we have the Spirit of God in our hearts, we need never feel lonely, but may always find something to think of that is good and will do us good; indeed I think it is good to be alone sometimes, so that we can recall our past acts, and see where we can improve, for I care not how good, or how charitable a person may be they can always improve if they will try; and we must ever remember there is no standing still in the kingdom of God; if we are not improving ourselves, we are certainly losing what we have gained, so it behooves us to be "up and doing" or perhaps when the Bridegroom comes we shall be found among the five foolish virgins, without oil in our lamps; and there will be no time to buy then. Now is the time to trim our lamps and take care to keep them burning bright. To do this, we have no time to waste, for Satan is ever on the alert, and unless we watch ourselves very carefully we are liable to step aside. We must not only watch ourselves but pray earnestly for wisdom and strength to withstand the snares of the evil one. I sometimes think if we were only as wide-awake as he is, how much faster we should progress, but some of us seem to be half asleep. Sisters let us bestir ourselves, let us watch our children more carefully teach them to pray and to have faith in God; see that they keep good company, teach them to observe, "The Word of Wisdom," do not allow them to follow after the fashions of the world. It grieves me sometimes to see how careless some mothers are in regard to their offspring, they seem to think that when they are fed and clothed their work is done, and the little one is left to seek its own amusement: no wonder they are led to do wrong, God will hold us responsible for these things. Sisters let us wake up and trim our lamps while yet the chance is ours, for soon the cry will go forth "Behold the bridegroom cometh, go ye out to meet him."

JEMIMA.

Senator Paddock has been appointed one of the five Commissioners for Utah.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, . . . MAY 1, 1882.

UTAH NOT REPRESENTED.

The decision so long pending, has been given in the House of Representatives at Washington D. C., by a majority vote, against the Hon. George Q. Cannon, Delegate from Utah. Mr. Cannon was fairly elected, which was clearly proven. His naturalization did not stand in the way, but only the simple fact of his confession, to the practise of plural marriage, believing it to be a divine command. Then he is simply excluded on account of his religion. This is establishing a fatal precedent. Alas! our poor country!

We are sincerely sorry for those Representatives to be deprived of the influence of so good, so noble, so genuine-souled a man as George Q. Cannon. It is to their own injury. The Lord will over-rule it all for the good of his people. "He moves in a mysterious way his wonders to perform." The world may rest assured that when the Saints have done their duty in interceding and pleading with Governors and rulers etc., that the Almighty will come out of his hiding-place and sorely vex the nations.

The sorrow the Latter-day Saints feel is not on account of Mr. Cannon, but that this great and free Republic, founded upon the broad principle of equal rights and privileges to all men; has so far retrograded as to be capable of such a decision. What may men not look for? What may they not fear when Congress legislates against religion?

If, as many believe, and as has been published by some of the newspapers, politicians desire to make political capital out of Utah—it will prove a lasting disgrace to those who have had any part or lot in the matter.

Those honorable men who opposed Mr. Cannon's being denied his seat, as the Delegate from Utah, will have a clear conscience, sleep well and be able to hold up their heads in the presence of all men and all women who love liberty and hate oppression in any form.

We are sincerely sorry that such an outrage could have been perpetrated in this "free and happy land;" not only on account of the Latter-day Saints, but that of our dearly beloved country, of which every American citizen has in times past been so justly proud. But this is only the beginning of the end. Is this a government "by the people and for the people," if so, may not all people be represented irrespective of religion?

CONSTITUTION OF UTAH.

The Constitutional Convention, which convened on the 10th of last month, for the purpose of drafting a Constitution for the proposed State of Utah, has so far completed its work that the Convention has adjourned until the 6th of June proximo. Meantime a Committee of five, together with the President and Secretary of the Convention, will take such steps as are necessary to prepare the way for the elections to be held in

all the various precincts, and the people having become acquainted with the Constitution by perusal of the printed copies, which will be previously circulated, will thus be prepared to judge whether they will vote "yes" or "no" for its ratification or rejection. The members of the Convention unanimously adopted it—now it remains to be seen what the people will do.

There has been a committee of five members appointed by the President of the Convention to prepare a Memorial to Congress. This Memorial is to be presented with the Constitution or to open the way for it. Everything pertaining to each article of the Constitution has been carefully studied and discussed, not only in special Committee, but in Committee of the whole, in open Assembly.

It may seem strange to some that so much time has been devoted to the preparation of something which it is very doubtful whether Congress will even look at favorably, but it is the duty of every free-born citizen, to seek by all lawful and just means to attain a free Republican form of government, such as is guaranteed under state rule. There is no people more deserving of this blessing than the people of Utah, whether Congress will thus decide in their favor or not; but eventually Utah under that, or some other name, will become as powerful as any of her sister States. Assured of this fact the people of the Territory who have already achieved wonders in many ways, can well afford to wait for the rulers of this nation to consider this important question. It is greatly to be hoped that the women of this Territory as well as the men will study the Constitution, which will soon be in their hands, thoroughly; not be indifferent feeling there is little prospect of its becoming valid and effective—but examine it so carefully as to be able to converse intelligently about it, and see if it comes up to their ideas of a free government.

The constitution just framed is the only one we have any knowledge of, in which women have had a voice. This is something all women may be justly proud of; it shows the advancement of thought on the woman question. It is one of the best proofs that could be given that men are in earnest in giving woman the ballot, and it depends largely upon woman herself in the future whether she shall have a voice in making the laws by which she and her children are to be governed.

But woman will, for the age proclaims it, and man true to the instincts of the hour is becoming converted to this theory which a few years ago would have been considered very ultra.

EDITORIAL NOTES.

ELECTIONS will be held in all the precincts throughout Utah, on Monday May 22, to vote "yes" or "no" on the Constitution framed at the recent Convention.

We publish in this issue the EDMUND'S BILL in its complete form as it passed both houses of Congress and was signed by the Chief Executive of the nation. Every woman should carefully peruse and preserve this remarkable document.

"FRAGMENTS OF EXPERIENCE." This is the sixth book of the Faith Promoting Series. It has been lately issued from the Office of the "Juvenile Instructor." It contains some very interesting and remarkable incidents in real life, which will be good to place in the hands of the children of this people. There will soon be sufficient books of this kind to form quite a library of choice reading matter. Price 25 cts.

"MORMON DOCTRINE," by C. W. Penrose, is a very ably written little work, recently published. It is one that will be very useful to circulate; giving in brief and in a most interesting style

the doctrine of the Latter-day Saints. It is an excellent book to send abroad to the world to give the people correct ideas of the principles advocated by this people. It is Multum in parvo. Price 35 cts.

"THE MARTYRS" by L. O. Littlefield is another book about the same size issued from the same press. It gives a sketch of the most remarkable facts, relating to that fearful tragedy the martyrdom of Joseph and Hyrum Smith, which will be of thrilling interest to every Latter-day Saint. Price 25 cts.

THE EDMUNDS BILL.

The Edmunds bill as it passed both Houses of Congress and was signed by the President.

A BILL

To amend section 5352 of the Revised Statutes of the United States in reference to Bigamy and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section 5352 of the Revised Statutes of the United States be, and the same is hereby, amended so as to read as follows, namely:

Every person who has a husband or wife living, who, in a territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than \$500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage, whose husband or wife by such marriage shall have been absent for five successive years, and is not known to such person to be living, and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former marriage which shall have been pronounced void by a valid decree of a competent court, on the ground of nullity of the marriage contract.

Sec. 2.—That the foregoing provisions shall not effect the prosecution, or punishment, of any offence already committed against the section amended by the first section of this act.

Sec. 3.—That if any male person, in a territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court.

Sec. 4.—That counts for any or all of the offenses named in sections one and two of this act may be joined in the same information or indictment.

Sec. 5.—That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any Statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a jurymen or talesman, first, that he is or has been living in the practice of bigamy, polygamy or unlawful cohabitation with more than one woman, or that he is or has been guilty of an offense punishable by either of the foregoing sections, or by section 5352, of the Revised Statutes of the United States, or the act of July 1st, 1862, entitled "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapprov.

ing and annulling certain acts of the Legislative Assembly of the Territory of Utah;" or second that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman; and any person appearing or offered as a juror or talesman, and challenged on either of the foregoing grounds, may be questioned on his oath as to the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court. But as to the first ground of challenge before mentioned, the person challenged shall not be bound to answer if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in sections 1 or 3 of this act; but if he declines to answer on any ground, he shall be rejected as incompetent.

Sec. 6.—That the President is hereby authorized to grant amnesty to such classes of offenders guilty before the passage of this act of bigamy, polygamy, or unlawful cohabitation, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with.

Sec. 7.—That the issue of bigamous or polygamous marriages, known as Mormon marriages in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect, in any Territory of the United States, and such issue shall have been born before the first day of January, A. D. 1883, are hereby legitimated.

Sec. 8.—That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place or under the United States.

Sec. 9.—That all the registration and election offices of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of votes the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidences of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is herein after by this section provided, be performed under the existing laws of the United States and of said Territory, by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, not more than three of whom shall be members of one political party, a majority of whom shall be a quorum. The members of said board so appointed by the President shall each receive a salary at the rate of \$3,000 per annum, and shall continue in office until the Legislative Assembly of said Territory shall make provisions for filling said offices as herein authorized. The secretary of the Territory shall be the secretary of said board, and keep a journal of its proceedings, and attest the action of said board under this section. The canvass and return of all the votes at elections in said Territory for members of the Legislative Assembly thereof shall also be

returned to said board, which shall canvass all such returns and issue certificates of election to those persons who, being eligible for such election shall appear to have been lawfully elected, which certificates shall be the only evidence of the right of such persons to sit in such Assembly, provided said board of five persons shall not exclude any persons otherwise eligible to vote from the polls, on account of any opinion such person may entertain on the subject of bigamy or polygamy; nor shall they refuse to count any such vote on account of the opinion of the person casting it on the subject of bigamy or polygamy; but each house of such Assembly, after its organization, shall have power to decide upon the elections and qualifications of its members. And at, or after the first meeting of said Legislative Assembly whose members shall have been elected and returned according to the provisions of this act, said Legislative Assembly may make such laws, conformable to the Organic Act of said Territory, and not inconsistent with other laws of the United States, as it shall deem proper concerning the filling of the offices in said Territory declared vacant by this act.

IN MEMORIAM.

Died in South Bountiful, Davis Co. U. T. Rebecca Moss, daughter of Daniel and Mary Wood, born May 11th, 1826 Loughborough Upper Canada, gathered to Kirtland was baptized when eight years of age; gathered with the Saints in Missouri, went from there to Illinois, was married to Elder John Moss, March 1844, in Pike Co., Ill. In 1848, came to these valleys was the mother of twelve children of whom ten are living to mourn the loss of a loving mother; she has left seventeen grandchildren and three have gone before her. Before the Stake organization she was a teacher, in the Bountiful Relief Society for nine years.

In Jan. 1880 she was chosen president of the board of teachers in South Bountiful, was true to every principle of the Gospel. She has passed away in the glorious hope of a part in the first resurrection.

TESTIMONIAL, Of respect and esteem to the memory of our beloved Sister Rebecca Moss.

Whereas: It has pleased our Heavenly Father to release our sister from affliction and suffering: therefore,

Resolved: That we the Sisters of the Relief Society of South Bountiful Ward, have lost in her a kind and affectionate sister and a true friend one who was ever ready to perform every duty required of her, we sincerely sympathize with her bereaved, husband children and family.

PIEBIE ATKINSON PRES.
REBECCA W. BROWN. Sec'y.

Died, in the 20th Ward, Salt Lake City, April 15th 1882, at the residence of her son William, Tharbothe Knight, age 53 years, and 28 days, after a lingering and severe illness. She with her husband, Thomas Knight, was among the first that received the Gospel in Devonport, Devon, England.

Her husband died in England, leaving her with a family of children, to meet and struggle with the trials of life. He requested her to emigrate to Utah, before his death, and through the blessing of the Lord, in 1861 she and her children fulfilled that request. Some years later, she was married to Brother Harmon Wickel, and through his death, was the second time left a widow. She was called to the office of a teacher in the 20th Ward branch of the Relief Society, during the first year of its organization, and faithfully performed the duties of that calling as long as her health permitted it. The death of

her youngest son, a faithful, obedient young man 21 years of age, which occurred four years ago, was a severe and heavy blow to her, from which she never recovered. She leaves two sons and two daughters, and thirteen grandchildren, who are all striving to follow in her footsteps, with the glorious hope of meeting her and others who have gone before, in the morning of the first resurrection.

Farewell dear mother, we do not mourn thee
As one dead, but gone to rest,
From thy labors and thy sufferings,
With thy kindred to be blest.

ELIZABETH K. FEWENS.

SOME THINGS THE ANCIENTS ATE.

It is interesting to read of the various articles of diet used in the different ages of the world, by its inhabitants. Judging by the few varieties of food mentioned in the Bible we should infer that the early inhabitants of the world lived rather plain, not to say coarsely. Although a sacred and historical work like the Bible is hardly the book in which to look for the Universal bill of fare and perhaps gives only an imperfect idea of it, though at that very early period of which it first gives an account, the varieties of food must of necessity have been few.

That eaten previous to the fall, by our first parents about 4000 years B. C., was the fruit of the garden of Eden, for God placed them there and gave to them for food "every herb bearing seed and every tree in which is the fruit of a tree yielding seed."

The first time we read of bread, was when the Lord was going to banish them from the garden and said to Adam "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

After the flood every thing was delivered into the hands of Noah and his sons about 2348 years B. C. God said unto them "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." About this time wine was made.

The first time we read of flesh being eaten was when the three strangers visited Abraham, (though no doubt it was used long before) Sarah made the cakes on the hearth and Abraham "took butter and milk, and the calf which he had dressed and set it before them; and he stood by them under the tree and they did eat" he died 1821 years B. C. This gives us some clue to the time they visited him.

Jacob bought Esau's birthright for some red pottage and Isaac ate savory meat and bread when he blessed Jacob, this was about 1759 B. C.

In Exodus we read of oil, spice, milk, and honey, that was in Moses time and he was born 1571 B. C.

Daniel preferred pulse to the provisions of the King's table. In the wilderness the Hebrews sighed for the "fish the cucumbers, the melons, the leeks, the onions and the garlic."

We read that Jesus Christ often appeased his hunger with bread and fish, though plain diet then and for some hundreds of years before, was a matter of taste or necessity for while the Persians 600 years B. C., lived principally on bread and cresses the Medes lived in luxury.

Tea was taken to England in 1610, and coffee in 1652. Cauliflowers, beans, peas, and cabbage, were introduced about 1660. It was not till about 1546 that salads, carrots and turnips were known in England, and potatoes were first planted in Ireland in 1610. Currants, cherries and apricots were introduced during the reign of Henry 8th, consequently before 1547, and peaches during the reign of Queen Elizabeth.

In all probability the art of boiling down the juice of the sugar cane and making raw sugar

was an invention of the 15th century, but refined sugar has only been in use about 300 years.

Thus we see that many, now very common edibles have not been known till a comparatively recent date, and other industries and arts have improved accordingly, and though almost every thing existed primitively in some state, it has taken man's ingenuity and labor to bring things to their present perfection and uses.

ANN FELLOWS.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

SOUTH BOUNTIFUL,

EDITOR EXPONENT:

Before the Stake organization the East, West, and South Bountiful sisters met in one Relief Society.

Jan 26th, 1878, our Society was organized in a Ward by our Bishop. Mrs. Phebe Atkinson President; Elizabeth Brown, Jane Hatch, Counselors; Rebecca W. Brown Secretary; Harriet Ellis, Treasurer. With a quorum of twelve teachers, who strive to faithfully perform their duty. Our Society when first organized consisted of fifty-six members, of whom nine have removed and three died.

Jan. 1880, our board of teachers was organized, Mrs. Rebecca Moss, Presiding Teacher; Hannah Arnold, Sec'y. Our financial report is as follows, from our organization until Oct. 1881.

Receipts, cash \$152.50; property 97.93; disbursed, meeting house in cash, \$53.00; in property \$74.35; temple, in cash, 21.00; poor in cash 78.50; in property 16.33. On hand 7.25.
REBECCA W. BROWN, Sec'y.

BEAVER CITY.

The Conference of the Relief Society of Beaver Stake was held on Thursday, March, 2, 1882. Sister Lucinda Howd presiding. After the opening exercises, Sister Howd gave some instructions in regard to the Conference. Minutes of the last Conference were read and approved.

Verbal reports of the different wards were given by Presidents Cox, Richards and Jones; all showing that the sisters are energetic in performing their duties and are untiring in their labors for the advancement of the work in their different localities. Good instructions were given by Counselors McDonough and Skinner, after which Prest. John Ashworth addressed the sisters in a lengthy discourse. He was very emphatic in his instructions in regard to caring for the poor. Said, let no one suffer for the necessities of life, no matter what their religious belief, but look well to their wants; let none go hungry or destitute.

In the afternoon, the financial and statistical reports were read, showing a prosperous condition financially, and a good average attendance at meetings. Remarks were made by Sisters Dell, Lightner, Crosby, Lydia and Nancy Blackburn, M. E. Ashworth, and Jane Gillis. All spoke earnestly and touched on many interesting subjects. Sister Howd then gave some instructions in regard to our duties as mothers.

Bro. Wm. Robinson, after other good remarks, said the organizations of the sisters are worth everything or nothing, and ought to be considered of due importance.

Bro. Fotheringham said when we have hate in our bosoms, we have that much evil in our lives; hence the necessity of the Saints loving each other. His remarks, which were very interesting, were continued to some length.

Bro. Eyre, of Minersville, said our mission is to suppress evil, and establish peace and

righteousness on the earth. He, as well as the other brethren, spoke well and spiritedly.

E. A. FARNSWORTH, Secretary.

PANACCA, NEVADA.

Minutes of a meeting held in Panacca Ward, March 15th, 1882, for the purpose of organizing a Primary Association. Bishop Syphus presiding. Singing, "We thank thee O God for a Prophet," etc. Prayer by the Bishop. Singing, "Let Zion in her beauty rise," etc.

Bishop Syphus spoke very encouragingly to the children; told them to ask their big brothers and sisters to give us five or ten cents each to buy books; said he would do all he could to help us, and for us to pray to the Lord to give us strength to do our part. His desire was that we may learn to keep the commandments of the Lord and prayed that He would bless us all. Sisters Langford and Lee addressed the meeting. The following persons were sustained as officers: Mrs. Melissa K. Lee, President; Mrs. Annie Mathews, First Counselor; Mrs. Mary Gentry, Second Counselor; Fanny Moffitt, Secretary; Susan Langford, assistant Secretary; Alice Findlay, Treasurer; number enrolled, thirty nine. Sisters Anna Mathews and Fanny Moffitt addressed the meeting. Singing, "Lord dismiss us," etc. Benediction by Bishop Syphus. FANNY R. MOFFITT, Secretary.

PLURAL MARRIAGE.

Is polygamy essential, and would it do violence to the conscience of the Mormon people to drop this tenet of their faith?

The above question was asked by a much, and justly, esteemed gentleman in Missouri. The following reply was not originally intended for publication, but I have decided to have it printed, thinking there might be other honorable and highminded gentlemen, who entertain an honest prejudice against a principle they do not understand; if such there be, I ask them to read a woman's imperfect vindication of the purity of women whose claim to respectability the American Congress are endeavoring to legislate out of existence, to read, not that they may believe, but that they may do justice to the honest belief of others.

All men of deepest scientific research agree upon one fact: That in nature's laboratory there is absolutely no waste, all existing elements are therein utilized, and with Him who governs the forces of nature, economy is a fixed law.

Would it not be wise in man, finding himself endowed with reason, and allowed the free use of his agency and further being assured that he will be held responsible for his own mistakes, to take a lesson from nature and economize the brief period allotted him to live by endeavoring to make himself innocently happy, and also by taking that course which reason assures him will secure his happiness in the life beyond? We are told that the Scriptures were given us for our learning and profit. In them we find recorded a promise made by God to Abraham that in him and his seed should all the nations of the earth be blessed, and those among them who should keep his commandments He promised an everlasting inheritance. An inheritance could not be everlasting in our finite state, as death would break the contract; therefore it is evident that the promise made to Abraham has not yet been fulfilled. A detail of the events which we, as a people, believe will take place before it will be fulfilled would take too much time and space, but I will mention a few prominent ones, as the motives which inspire our course of action are closely connected with them. We believe that the house of Israel will rule this earth

throughout the endless ages of eternity, and that all who become heirs to salvation must become identified with it; all that is necessary in order to do so is to obey the commandments of God as they are made known unto us. Jesus said unto the Jews, "If ye were Abraham's children ye would do the works of Abraham," and further, that God was able to raise up children to Abraham out of the stones of Jerusalem. All that remained of the children of Israel after the dispersion of the ten tribes were, after the death of Jesus and the Apostles, scattered among the nations and their identity as distinct tribes, with the exception of the Jews, was lost, but as the tribes had intermarried a portion of the blood of all the tribes was represented. Millions of their descendants died without the knowledge that their veins were warmed by the royal blood of Israel. But the time is at hand when both the living and the dead will receive a knowledge of who they are, and of the promises concerning them. All Israel will be found, but neither all of the living, nor all of the dead, will be found worthy of salvation. God is just, not a son or daughter of Abraham will receive a blessing they do not merit, not a son or daughter of Adam will be rejected who obeys the law of God. The faithful Gentiles will become heirs by adoption, and made equal by the sealing power of the Priesthood. But before the house of Israel can be organized into a complete and perfect family, according to the design of the Almighty, there is an enormous work that must be performed. The Gospel of the kingdom must be preached to every nation, kindred, tongue and people, and for this cause do we send missionaries to the uttermost parts of the earth that all may receive the glorious invitation, "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." But the dead cannot act for themselves as the spirit is not perfect without the body, therefore we must attend to the necessary ordinances for them, as they cannot be made perfect without us nor we without them. For this cause do we pay tithing and build temples, that we may have a suitable place wherein these ordinances can be attended to. It is an immense work, as nothing has been done for the dead for eighteen centuries. It is the mission of Elijah the Prophet to assist in restoring the missing links which connect the children of Israel with the fathers, and for this cause was he translated, that having a body and also the power of translation, he could visit both the the living and the dead, and thereby render great service when the time for his mission to be fulfilled arrived. The dead will hear the Gospel where they are, we will officiate for them here, they will then have the privilege of accepting or rejecting what has been done for them.

Now what has polygamy to do with all this? I answer, much every way. In the first place, we believe that when our ancestors hear the Gospel they will be anxious to have their descendants officiate for them, and also regard it as a sacred duty to do so, but as many families are represented by one, the labor is too great, and for this cause do many enter into polygamy that they may rear up sons and daughters to assist in the work for the dead. But not for this cause alone; many are actuated by affection, but they also accept it as a direct revelation from God, given in order that every man may have the privilege of raising a family who desires to do so. Our marriage ceremonies take no cognizance of death; our contracts of marriage are entered into for time and all eternity (with the exception of widows, who sometimes marry, but always with the mutual understanding, that they are to be given back to their own husbands in eternity). Now what

fact becomes manifest, either that a man who has the misfortune to lose the wife of his youth shall remain single to the day of his death, or be hereafter, if not here, what many regard with horror, a polygamist, or should the wife of his youth be so unfortunate as to bear him no children, he must needs come up in eternity a leafless branch. With us motherhood is the crowning glory of womanhood, our families are not kept within fashionable and convenient limits either by infanticide or abortion; every child is welcomed as a heritage from God. I do not assume that polygamy is a system calculated to enhance earthly happiness; I scarcely think there is any one who would hazard the assertion, that man is made *happier* by the care of a large family, or woman by the consciousness of *divided* love, but certainly there is no degradation in laying the holiest affection of the heart on the altar of duty. Was Jesus *degraded* by the cross, or the Apostles by being put to ignominious deaths? This people receive and practise polygamy as a revelation from God, and regarding it as they do, see no more cause to blush for their marriage relations than has innocence for being innocent or purity for being pure. I shall make no effort to conceal the fact, nor do I deem it necessary to apologize, for that which must, unavoidably exist in a community gathered as this has been, from all parts of the world, viz; that there are those among us of inferior minds incapable of appreciating sacred things, and this holiest principle of the Gospel is to them like casting pearls before swine, but they, as well as the rest of mankind, have a right to their agency, and we have no right to restrict them in the exercise of it. Plural marriage, to one who believes that all ties will terminate with this life, and that there is no necessity to lay a foundation here for the life beyond, is not only unnecessary but altogether undesirable, but to all who accept it as a direct command from God, it is not only essential but imperative, and no one who so regards it could drop this tenet of their faith without great violence to their conscience.

L.

JENNY LIND GOLDSCHMIDT.

"She, more sweet than any bird on bough,
Would often times amongst them have a part,
And strive to pass, as she could well enow,
Their native language by her skilful art."

What would life be without music, without the sweet sounds that cheer and purify our souls and bring us nearer heaven and nearer God? There are few, if any, who have not felt its holy influence. Even the song-bird, as he flits from bough to bough, has a sweet song of cheer for us all. There is nothing that so soothes the troubled soul and calms it to rest. Music has moved the heart that seemed as stone and melted it to tears. It is the one art that seems fitted to all times and places; it matters not whether we are sad or joyous, we still love music. Now and then we meet with one of its great interpreters and of these perhaps none are more worthy of the fame they have acquired than is Jenny Lind.

This queen of song was born at Stockholm, Sweden, October 6th, 1821. Her parents, though poor, were very respectable people, her father being a teacher of languages, and her mother a school mistress. When Jenny Lind was twenty months old she could sing the airs of her native land with great perfectness. When three years of age she seemed to care for nothing but music, and would sit alone for hours and sing until her little heart would swell with rapture, as she sung song after song with the correctness and expression of a woman. When she was nine years of age an actress, by the name of Lunberg, while passing, heard the silvery tones of her voice and was

so charmed that she at once went to Jennie's parents and persuaded them to allow her to be trained for the opera. After gaining their consent, Madame Lunberg had the pleasure of conducting her to M. Croelius, one of the most noted musicians of Sweden. He at once became perfectly enchanted with her voice, as well as the sweet simplicity of her manner, and resolved to present her to Count Pucke, manager of the king's theatre. It is customary in Europe for conductors of royal opera houses to educate and train pupils for the stage, and they generally have a school attached for this purpose. M. Croelius succeeded in presenting her to the Count, but when he saw the pale slender girl of ten years before him he said, in a harsh tone, What! this ugly creature, with such feet and such a face? She will never be presentable. No, we can have nothing to do with her. The old teacher became enraged and knowing well the power of her voice said, then, poor as I am, I will take her. The conductor seemed not a little abashed, when he heard the earnest remarks of the old gentleman and after sometime he consented to hear the child sing. And, as her little bosom swelled with indignation, she sung such notes as she had never sung in all her life. Before she had finished her song it is needless to say that the Count changed his mind, and she was at once admitted to the school and placed under the immediate training of the best musicians. Now and then during the season the children of this school were required to take part in little plays written expressly for them, and it was in one of these that Jenny Lind first made her appearance before the public, in the eleventh year of her age. Her part was that of a beggar girl; it was not a favorite part, but she sung with so much feeling that the whole audience were spell-bound; she afterwards appeared quite frequently in the little plays and was so successful that all Stockholm considered her a prodigy; but just when her future seemed so bright, a cloud suddenly overspread her horizon, her voice failed her; she gave up the opera, but continued four years studying instrumental music and composition. During these four years, that seemed a lifetime to the poor disappointed girl, she had blossomed into a beautiful woman. And on her seventeenth birthday it so happened that a concert was given, the principal feature of which was the fourth act of *Robert le Diable*, in which the part of Alice was assigned to her, she had but one solo and that was generally any thing but popular with singers; she studied it diligently but feared greatly lest her voice should forsake her, entirely. So long had it been since she looked the public in the face, that she had emerged from childhood to a woman, and she determined to overcome her fright, and, strange as it may seem, her voice returned in all its wonderful power and her beautiful notes vibrated the hearts of all present so much so that they rose to their feet and greeted her with thunders of applause. The next morning the conductor, after congratulating her, told her that she was cast for the very important part of Agatha, in *Der Frieschutz*; no words can express the joy she felt on learning this; she had always longed to play this part more than any other, but of late had almost given up her loved desire. It is said that at the last rehearsal of this piece the musicians laid down their instruments to applaud her, she sung with so much power. This was her first appearance in the royal opera and on the night of performance the spectators were not only pale with joy, but there was scarcely one who did not shed tears. This was followed by repeated successes until she became the favorite of all Stockholm, but her voice, from over exertion, she saw was again failing her, and she felt the necessity of having better instruction than her own country afforded. She traveled through Norway and

Sweden with her father, giving concerts in order to obtain means to go to Paris and study under Garcia. These concerts were a perfect success, and she at once went to Paris. Her interview with Garcia was very disheartening, he told her that she had had a voice, but was on the point of losing it. You must, he said, rest for three months, and then return to me and I will do all in my power for you. When the time had expired she came back refreshed and her voice was now ready for cultivation. During her residence in Paris she had the honor of singing before Meyerbeer, who instantly perceived the fine quality of her voice; after this he gave her a grand rehearsal with full orchestra; she sung the solos in the scenes from the favorite operas, and all the musicians were delighted with her manner and voice. This completed her musical education. She returned home, gave performances, and received several invitations to sing at Copenhagen, where she appeared before large audiences. The students of the University there gave her a serenade by torch light. This was indeed quite an honor, as she was the first one on whom such favor had ever been bestowed. She was very benevolent and frequently gave concerts for the benefit of the poor, and was always doing something for those who needed assistance. At Berlin she was pronounced the best singer in Europe, and at Vienna her success was beyond all precedent. She soon afterwards went to London to sing at the Queen's Theatre, and while there it is said that no one was more enchanted with her voice than La Blanche the celebrated basso. He remarked one evening that her every note was a pearl; she was very much pleased with the compliment, and sometime afterward, when she became better acquainted with him she determined to remind him of the remark; she went up to him and humbly asked him if he would be kind enough to lend her his hat; he seemed very much confused but immediately handed it to her; she retired to a corner of the room and after singing an air into the hat, she returned and begging him to kneel, said, Signor, I have made you a rich man, here is a hat full of pearls. When she appeared in London the theatre was wholly incapable of holding the mass of people that poured forth from all parts to hear this wonderful singer, and many hundreds were unable to hear her at all, the struggle for tickets was so great. After two years of continued triumph, she concluded to quit the stage and sing only in the concert room. Her last performance on the stage was in May, 1849, when she played before the Queen of England, and a vast assembly of distinguished personages. In October, 1849, she came to America. Thousands of people greeted her on the shore when she landed. Her first appearance was at Castle Garden, where five thousand people assembled. This was the largest audience before which she had ever appeared, and such was their appreciation, that the last notes of her first song could not be heard for the acclamations of joy from the people. She sung all over the United States and gained all the fame and honor possible for one to win in the musical world. While in America, she met Atto Goldschmidt, a pianist and composer of great note, with whom she had studied in Germany. Their friendship soon ripened into love, and they were married at Boston, in 1851. She resided for sometime in Northampton Mass., and then returned to Europe. She has always been admired by the English people for her domestic accomplishments, and tender attachment to home and family. The last time that she appeared in public her voice still retained all its sweetness and power. At her home in London she has devoted a great part of her time to training young ladies for the concert room; but it will be long ere one will attain the perfection of song that did Jenny Lind.

BEATRICE.

RALPH WALDO EMERSON.

Another poet passed away. Ralph Waldo Emerson, the poet and philosopher, died on the 27th of April. This great man was born in Boston, May 25th, 1803, and was educated at Harvard College. He studied for the ministry, but shortly abandoned the pulpit for the more congenial pursuit of literature and philosophy. He lived in retirement at Concord, where he wrote unceasingly, and from time to time has laid his works before the public. He was a correspondent of the North American Review and other standard magazines. His writings consisted principally of lectures, orations, essays and poems. There has seldom been a writer over whom there was such a diversity of opinion. His essays are beautifully written, but are more a display of scholarship than deep thought. His poems are clothed in beautiful and most striking language, but when contemplated, his ideas appear neither new nor true. He found more friends among the passive objects of nature than in man's society, and though his writings lacked wisdom and reasoning they speak of the good and worth of everything in such a way as to make one feel there are

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

A. W. C.

THE DINING-ROOM.

The dining-room should be one of the most pleasant and sunny rooms in the house, in fact, if it could be arranged, I would have the house so constructed that the sun could shine in every room from its first rising beam to the parting glow that shimmers in the golden west.

Oftentimes it is only in the dining-room that the family meet during the week, except on Sunday. Father and the older boys are off to business before the little folks' eyes are open, or the young ladies have recovered from the effects of the last night's dance. Everything in this room should suggest pleasant thoughts. What a depressing effect one of those dark, sepulchral apartments has on every appetite except the most healthy! It is more suggestive of coffins and the dampness of the charnel house, than of good cheer, and the mirth that is so great a foe to dyspepsia. A few bright, well chosen pictures should adorn the walls, but if you keep a boarding house, and wish to save provisions, select those representing murders, executions, and other equally festive scenes.

If this room is also used as the family sitting-room and library, a book case should stand in one corner, and a cabinet of curiosities be placed in some convenient spot, while a small table for mother's sewing, and several low easy chairs and ottomans should not be forgotten. A fern, or a few pot plants are desirable. An English ivy trained round the room has a charming effect, and requires but little care, as it will endure a considerable degree of cold.

In these days very few use the old-fashioned square table, but if you must use one, have the corners taken off, and then get a couple of rounded pieces made to fit on the ends. These can be fastened on by means of two strips of board nailed on the under side, and then run through the boxing of the table in holes sawed for the purpose. To get this done requires but little trouble or expense, and you will be amply repaid by its greater convenience and the better style in which such a shaped table can be set.

It is always economy to buy good table linen. A coarse, rough, brown table-cloth gives everything a cheap, soiled appearance, while if a good quality of white is chosen, everything will wear an inviting look. A fine, well-ironed table-cover, if brushed after each meal instead of being shaken, and with mats under hot dishes,

and an oil-cloth under the little one's plate, should last two weeks, and look better at the end of that time than a clean brown one. Washing and ironing wear linen more than the actual use, and by economizing in these processes, you will soon save enough to pay for the increased expense.

By keeping the table constantly set, you will save much time and troubled hurry, when preparing for a meal. Clean the cloth after meals with a brush kept for the purpose. A clean wing will answer. If you take it off, be sure to fold in the same creases in which it was folded when ironed. Let the castor, spoon-holder, sugar-bowl and salts remain on from time to time. After everything is arranged, cover between meals with an old table-cloth, too thin for further use, freshly ironed, and stiffened with thin starch, or a piece of white net such as is used for fly screens.

If you are obliged to use one room for both kitchen and dining-room, it will, perhaps, be necessary to have the dining table cleared and set back during the afternoon, but when laid for dinner, let it remain till after breakfast next morning. Those who have never tried this plan will be surprised at the comfort it will give, and the time and labor it will save.

Nice mats for hot dishes and tea-pots can be crocheted out of tidy cotton, in the ordinary close stitch. If you wish them very thick, crochet them over wicking. Very handsome ones can also be made by covering round or oblong pieces of pasteboard, with scarlet opera flannel, and then sewing on the common white crimped buttons which can be bought for a cent or two a dozen. Use any design you please.

A covey to keep the tea hot can be made from the flannel cut to fit the pot; the buttons put on in a tasty manner, and a loop handle made at the top by which to remove it. Line with several thicknesses of flannel, old is just as good. If the family are regular to their meals, the tea or coffee may be further kept hot by placing the pot on a thick piece of iron like a scale weight, or on a round piece of freestone, heated for the purpose.

Have all food cut squarely and evenly, and served in the best possible shape. Crumbs, irregular sections of pie, sloppy dishes and disorder, have a every depressing effect on the appetite.—*Ex.*

THE Married Woman's Property Bill was introduced in the House of Lords by the LORD CHANCELLOR. It has passed through the stage of committee, and will in all probability pass the third reading in the House of Lords, and come down to the House of Commons soon after the Easter recess. The Bill, as it now stands as amended by the LORD CHANCELLOR, though in some respects capable of improvement, is so great an advance of justice compared with the existing rule, that we should have cause for the deepest thankfulness if it becomes law.

The fate of the measure in the House of Commons will depend greatly on the exigencies of the session, and on the degree of support which may be given it by the Government. If it can be brought on without obstruction and discussed upon its merits, there can be little doubt of the result. The principle of the Bill was accepted in the measure which was passed for Scotland last session, and the mind of the Legislature is now so fully committed to it that the enactment of a measure to secure to married women absolute possession and full control of their own property seems only a question of time and adequate efforts on behalf of those interested in the subject.—*Ex.*

It is said that Senators Cockrell and Vest favor the appointment of Phebe Cousins as one of the Utah commissioners.

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WOMAN'S EXPONENT.

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VOL. 10.

SALT LAKE CITY, UTAH, MAY 15, 1882.

No. 24.

"THE LORD GOD OMNIPOTENT REIGNETH."

A SONG DEDICATED TO PRES. JOHN TAYLOR.

The day of redemption, so near is at hand—

We can sing in despite of oppression;

But never, to meet e'en a nation's demand

Will we feign either fear, or depression;

The foes of our faith, like the billows, may foam

"But a rest for the Saints yet remaineth,"

So we'll sing and rejoice in our own mountain home,

That "the Lord God Omnipotent reigneth."

Proscribed, for opinion, in liberty's land—

Face we bondage, misrule and disaster;

Yet e'en unto death, by the truth may we stand,

And be leal to our Lord and our Master.

But sooner the ocean may quieted be,

And sooner may mortals enchain it,

Than souls can be fettered, whom truth maketh free,

While "the Lord God Omnipotent reigneth."

The heralds of truth yet shall compass the earth;

And gather "the wheat" to the garner;

The honest will welcome the tidings of worth

Undismay'd by the wrath of the scorner.

The law of Jehovah we needs must fulfill,

We cannot reject or disdain it;

'Tis "the hour of his judgment," and scoffers will feel

That "the Lord God Omnipotent reigneth."

"From the wise and the prudent," the haughty and high

The loftiest truths are oft hidden;

To "the feast of the Bridegroom" whose coming is nigh,

The halt, and the humble are bidden,

Through obedience, the Lord doth a witness bestow;

Who e'er thus desireth, obtaineth;

And thus do his people assuredly know

That "the Lord God Omnipotent reigneth."

Shall we barter our souls for a nation's applause,

That denies us fair representation?

Are we traitors? Nay, verily, just is our cause;

'Twill survive e'en unjust legislation.

The faith of the Saints shall astonish the world,

And puzzle the wise to explain it;

Hosanna! hosanna! Truth's flag is unfurled;

And "the Lord God Omnipotent reigneth."

EMILY HILL WOODMANSEE.

Salt Lake City, May 1st, 1882.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

It is a pleasant duty to review the lives of those who have ever nobly borne their part, in the great battle of life, and record a few of the most noteworthy incidents connected with their history. It is but just to publish concerning those who have been foremost workers in some good undertaking; who have proudly distinguished themselves, and achieved good for their race; it is but just I say, to publish these facts, for the benefit of others; that after generations may know what eminent examples have been furnished them, and by whom.

The history of this Church, when it is fully written, will contain much in relation to woman's work, and it is well that our readers should know who some of these illustrious women are, who were their antecedents, and what they have done.

The lady whose name is prefixed above, is well known to most of our people. At the present time she holds prominent public positions, and has for some years past been actively engaged a great portion of the time doing public duty. Let us go back to her origin and early life and see how she came to be endowed

with such strength of character. Mrs. Horne says,

"I was born on the 20th day of November, 1818, in the town of Rainham, County of Kent, England. I am the daughter of Stephen and Mary Ann Hales, and the eldest daughter of a large family. My parents were honest, industrious people. I was taught to pray when very young, to be honest and truthful, to be kind to my associates, and to do good to all around us.

"My early years were spent in attending school, and in assisting my mother in domestic duties.

I took great delight in my studies at school, when I could be spared from my duties at home. I improved every opportunity that I could get in gleaned knowledge."

Sister Horne as a child, was industrious diligent, persevering and exemplary. The same characteristics that have developed into such sublime strength and made her so self-reliant, and helpful to others, were apparent in her childhood, and no doubt she inherited many of these noble traits of character from a long line of ancestry. Her father was a Methodist, and her mother a member of the Church of England. Mrs. Horne as a child had strong religious tendencies, and consequently clung more to the faith of her father, in which there was more of the spiritual and less of ceremonial form, than in the Church of which her mother was a member. Mrs. Horne was in childhood a regular attendant at Sunday School, to which she was specially attached, as it not only was another source of gaining intelligence, but fed and fostered the growth of her spiritual inclinations. When requested by her Sabbath School teacher to commit to memory, two or three verses from the Bible, she would learn a whole chapter or perhaps two, and recite without being prompted. In this way she became familiar with the Scriptures, and her young mind thus impressed with beautiful truths from the words of our Savior, prophets and apostles, she was well prepared to receive in due time, the Gospel of the new and last dispensation. When only in her eleventh year, she became so fascinated with the Bible, that her leisure hours after the labors of the day were over, were employed in reading and studying the history and incidents, the sublime parables and teachings contained in that sacred work.

In 1832 Mrs. Horne's parents decided to emigrate, and after considering Van Dieman's land somewhat favorably, finally concluded to go to Upper Canada. They sailed from England on the 16th of April. The family consisted of Mr. and Mrs. Hales, five sons and two daughters, Mary Isabella (now Mrs. Horne) being the eldest of the two. The sea voyage was tedious; the mother was sick during the entire voyage, and one little boy died upon the way, and was consigned to a watery grave. The ship anchored at Quebec, and after perils by sea, storms and dangers, the Hales arrived in York on the 16th day of June 1832, strangers in a strange land; and there they found that dread disease, the cholera, making fearful ravages; but the Lord preserved them all in health. The following Spring, 1833, the family removed to the country, about eight miles from York. Mrs. Hales' health was delicate and consequently the care of the large family devolved upon Mary Isabella, though only fifteen years of age, but she was quite equal to the management of household affairs, and scrupulously

conscientious in regard to her duty in honor and obedience to her parents.

In the Spring of 1834, she attended a Methodist Camp-meeting in the neighborhood, where she first met Mr. Joseph Horne, and subsequently became intimately acquainted, the friendship ripening into love, and two years afterwards Joseph Horne and Mary Isabella Hales, were united in marriage on the 9th day of May, 1836. The young husband owned a farm and there the young couple took up their abode in a house of their own, with everything around them comfortable, and the feeling that they had settled down for life.

To be Continued.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

Before closing the correspondence between my parents during their separation in 1839 and 40, I will copy a few extracts from another of my mother's letters to father.

She writes: "I must tell you a little more about our English sisters. One week ago yesterday a number of them came to see me. I will mention their names, Sister Pool, Sister Ware, Sisters Margaret and Lydia Moon, and Susannah Moon. I must say I never enjoyed a visit better. They seemed as glad to see me as though we had always been acquainted. When they first came in, after shaking hands with me, the next object that caught their eyes was our little David, "Ah!" said they, "there is Heber, see his eyes." They then went to the bed to lay off their things, and there beheld your portrait, and such another ado I never heard. "Oh!" said they, "it is so like him," and then they wept like children, and all said I must give their best love to you. All of the English Saints, that I have seen seem to be contented and happy; but I am told that some of them murmur very much, especially the B——s, I expect they have got too much money to be happy here.

"Brother Lyman Johnson, called the day that the sisters were here, and had quite a chat with them. They all sang so beautifully that it was quite a paradise. One of their songs was for you to come to Zion instead of to England. Sister Moon says that I must expect to have my house full for a time after you come home. Please give my love to Elders Woodruff and Smith, and tell them I thank them for the few lines they wrote me. Tell Brother Woodruff his wife left here in company with two of her brothers, about a week before Elder Turley arrived. She proposes visiting her parents in the State of Maine, and remain until her husband returns from Europe. You can inform him, that the things sent to his wife all came safe, and I have them in my care agreeable to her request. * * * The children are impatient to have you come home; you are losing all of the most interesting part of little David's life. A child is never so pretty and interesting as when they first begin to walk and talk. He is now well and goes prattling about the house, and you may be assured we all think him very cunning. He is called Heber altogether by the neighbors. Every one says that ought to be his name. Brother Charles C. Rich says, "if he lives he will look as much like you as Seth did like Adam—who

could only be distinguished by their eyes. Brother Rich and wife send much love to you, also Brother Hubbard and wife, and family, and all of the neighbors. Sisters Sarah Millican and Louisa Beamen, were here yesterday and wished to be remembered to you and brethren, also Sisters Laura and Abigail Pitkin; they are faithful to pray for you. They say you promised if they would be, they should be partakers of your blessings. Please give my love to all your quorum and all the Saints who enquire after me. We are all well except William, who has just got his ankle bruised with a wagon running over it; but I think the bone is not hurt. Your Journal is now in press. Now farewell my dear Heber, and may the Lord bless and comfort your heart in Christ is the prayer of your unworthy companion,"

VILATE KIMBALL.

The Journal, which my mother mentioned as being in press, is now at the Juvenile Instructor Office, where I have lately sent it, and it may be in the press, which is quite a coincidence being about forty years from the time that it was first published in Nauvoo and this was an old number found among my father's papers.

The following interesting incident was related to me by Brother Charles W. Hubbard who stayed with us a portion of the time during our late Conference. As is well known President Young was very sick when he crossed the Mississippi River, and was brought by a brother to the house of Heber C. Kimball, the day before they started upon their mission to Europe. My father was also sick with the same disease (ague) but after the fever went off he climbed upon his house and was trying to finish the roof when his brother missionary (Brigham Young) came out to walk a little to try his strength, but in the effort fainted and fell to the ground. Father not having strength to lift him, called to brother Charles W. Hubbard, who lived just across the river, to come and assist him in bringing President Young into the house; where, after placing him upon the bed, they administered to him and again he recovered. Bro. Hubbard said that father followed him to the door, as he started for home, and said, "Charley I doubt very much if Brigham ever rises from that bed;" but had no sooner uttered the words, than he spoke up as with another voice and said, "He shall live and start upon his mission with me tomorrow morning;" and sure enough they did start the next morning, as (I think) no other missionaries ever did, and they performed the work for which they were sent, as the following from the Prophet Joseph's History will show.

"All the quorum of the Twelve Apostles who were expected here this season, with the exception of Willard Richards and Wilford Woodruff, have arrived.

"We have listened to the accounts which they give of their success, and prosperity of the work of the Lord in Great Britain, with pleasure. They certainly have been instruments in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted, and needed their aid and support. But knowing that they had been called by the God of heaven, to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

"While journeying to the seaboard, they were brought into many trying circumstances.

After a short recovery from severe sickness they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it was the last time they should behold one another in the flesh.

Notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink into the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities, and thus they were enabled to pursue their journey and rejoice in the holy one of Israel. They truly went forth weeping, bearing precious seed, but have returned rejoicing bearing their sheaves with them."

What, but religion could have prompted the Apostles and Elders of this Church, to leave their homes, wives, children and every earthly tie, taking their lives in their hands, as they did, to go forth into the world without purse or scrip, which they have done from the beginning until the present time? The Elders of this Church have never preached for hire, nor have the poor, whom they have converted and gathered to Zion, ever been shut out from the congregations, because they were unable forsooth, to pay for a pew, or to make a display, of the latest and richest styles of dress and bonnets etc.; but the rich and poor have fared alike; though many, because of prosperity, have become lifted up in the pride of their hearts, and seem to have forgotten the Hand that led them forth from the darkness, ignorance and bondage, in which they were held in their native lands, making them a free and happy people, and have sought with far greater energy for the wealth and honors of the world, than for the love of the Father who giveth or taketh away, as seemeth Him good. But *they are not the ones* who will come up in remembrance before Him, for He says "Blessed are ye poor for yours is the kingdom of God." "But wo unto you that are rich for ye have received your consolation."

We read that our Savior was lowly, uneducated, and much poorer in worldly circumstances, than was Joseph Smith the Prophet, and his friends and associates (according to history) were also of a poorer class, simple in their ways and habits, and if *He* "had to sink below all things, that He might rise above all things," then how can any one else expect to be exalted or to dwell with Him in the eternal worlds, unless they are willing to follow in his footsteps; to be humbled, chastened, scourged and afflicted, and endure all things? For He says "I will have a tried people," and "Whom the Lord loveth He chasteneth and scourgeth every one whom he receiveth." The chaff must be sifted out. The allurements which are thrown around us are very great and so dazzle the eye, that unless we keep a faithful guard over ourselves—holding on to the Iron Rod, we are in great danger of being swallowed up, in the same whirlpool where so many have been lost; "Selling their birthright for a mess of pottage," and would have sunk to rise no more.

Those who have not the knowledge and assurance that the course which they are pursuing is according to the will of God, cannot endure all these afflictions and persecutions, taking joyfully the spoiling of their goods and even if necessary to suffer death, by the hands of their foes. They will grow weary and faint and fall by the way unless they have unshaken confidence and a perfect knowledge for themselves. They cannot make a sacrifice of their character and reputation; and give up their houses, their lands, brothers, sisters, wives and children; counting all things as dross, when compared with the eternal life and exaltation, which our Savior has promised to the obedient; and

this knowledge is not obtained without a struggle nor the glory without a sacrifice of all earthly things. In the last days (we read) the Lord is to gather together his Saints who have made covenant with Him by sacrifice and each one must know that their sacrifice is accepted as did righteous, Abel and Abraham the Father of the faithful. Every Latter-day Saint knows this to be true, and that according to our faith so are our blessings and privileges.

Anciently, we read, that nothing was withheld from the ones whose faith was sufficient to receive it. The mouths of the lions were stopped, and the violence of fire quenched, they were valiant in fight, and escaped the edge of the sword, and put to flight the armies of the aliens. Women, by their faith, received their dead children to life again, and obtained heavenly visions, the ministry of angels, and some became familiar with the third heavens, saw and heard things which were unutterable, and unlawful to utter. Many of the Saints can testify that they have witnessed just as powerful miraculous manifestations, as did the ancient women of Scripture, so have many of the "Mormon" women obtained heavenly visions, their sick have been healed and even the dead raised to life again.

A grand and glorious work is this which the Lord has set his hand for the last time to perform, and how vain and worthless is the wealth and pomp of this lower world, when compared with the great exaltation and glorious riches of eternity which will endure forever; and how small and insignificant does it make the works of man appear to Saints of God, who are awake and have in weakness girded on the armor of truth and righteousness, and now stand firm upon the watch tower waiting to witness the Grand Tableau, yea, the closing, the winding up scene of the Almighty King of Kings, and Lord of Lords who has ever been our friend and advocate and his spirit still whispers to his Saints, Fear not for as the poet said:

"I have beheld my love and mercy scorned;
Have seen my laws despised, my name blasphemed,
My providence accused, my gracious plans
Opposed; and long, too long, have I beheld
The wicked triumph, and my saints reproached
Maliciously, while on my altars lie,
Unanswered still, their prayers and their tears,
Which seek my coming, wearied with delay:
And long disorder in my moral reign
Has walked rebelliously, disturbed the peace,
Of my eternal government, and wrought,
Confusion spreading far and wide among
My works inferior, which groan to be
Released."

—Pollock's Course Of Time.

To be continued.

THE CAPTIVE HEART.

My heart was like a caged bird,
That slipped its prison bars one day;
And thro' the bright empyrean blue,
From home and friends soared far away.
While skimming thro' the linden trees,
It stopped to chant a simple lay;
And looking downward saw forsooth,
One of God's angels pass that way.
A form so fair of heavenly mold,
Moving along with dainty grace.
That e'en the earth-flowers crowd her path,
They rare had seen so sweet a face.
The bird, its heavenward course forgot,
And quickly back to earth it flew;
Into that bosom nesting crept,
Captive again for love of you.

ELLEN B. FERGUSON.

Salt Lake City, Feb. 1881.

Ralph Waldo Emerson, signed the call for the first woman's right convention ever held in Mass. It met at Worcester, Oct. 1850.—*Ex.*

GOOD-BYE, PROUD WORLD.

Good-bye, proud world! I'm going home;
Thou art not my friend; I am not thine;
Too long through weary crowds I roam;—
A river ark on the ocean brine;
Too long I am tossed like the driven foam;
But now, proud world, I'm going home!

Good-bye to Flattery's fawning face,
To Grandeur with his wise grimace;
To upstart Wealth's averted eye,
To supple office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go and those who come,
Good-bye, proud world, I'm going home.

I go to seek my own hearth-stone,
Bosomed in yon green hills alone;
A secret lodge in a pleasant land,
Whose groves the frolic fairies planned,
Whose arches green the livelong day
Echo the blackbird's roundelay,
And evil men have never trod
A spot that is sacred to thought and God.

Oh, when I am safe in my sylvan home
I mock at the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and pride of man,
At the sophist schools, and the learned clan;
For what are they all in their high conceit,
When man in the bush with God may meet?

RALPH WALDO EMERSON.

—"The Watchman." 1882.

BIBLE DOCTRINE.

We, as a community, feel thankful for the good will Mrs. Scott manifests towards us in asking at the right source whether these things said of us are true. The Savior said, "Blessed are ye when men shall hate you," etc. "Rejoice ye in that day, and leap for joy." St. Luke, chapter vi. Now we do not wish to be understood by saying, "We mind our own business," that we do not wish a candid and thorough investigation of our principles and of our motives in the full belief in all good that emanates from God our Heavenly Father, which we have embraced, and accepted for our salvation in this life and hereafter. We thank you for your noble-mindedness of inquiry, your suspended judgment until convinced by stronger testimony than by an enemy to the religious views of our domestic happiness, and our rights which we, in common with others, claim in a Christian land. We wish more of our sisters abroad would come forward, as you have done, and make it their particular business to inquire into all matters pertaining to us, in relation to the truth, and we shall take great pleasure in answering questions in a Christian-like manner. We will talk together, not for evil, but to bring about good results and fellowship with the honest and upright in heart.

You say you do not believe in Mormonism, perhaps you might believe in the book called "The Book of Mormon," if you should read its contents; it is a historical record of the ancient people of this continent, handed down by them for many generations. It was kept and preserved and brought to light by one of their Prophets. The origin of that ancient people is a mystery to the world, but if they would read the "Book of Mormon," it would be so no longer, but prejudice blinds the eyes of mortals, and they remain ignorant. Why is this? Because judgment is passed without investigation. Now Ann Eliza, the lecturer, is acting under different motives altogether from what we are. She acts, writes and speaks to put money into the pockets of her helpers, who are ever on the alert to feed the public on trash and falsehood to get gain,

which is a very easy way to live without hard work. We will lay belief on one side in setting forth our principles, for we have actual knowledge. Before we received the ordinances of the Gospel, we believed and were baptized for the remission of our sins; we had hands laid upon our heads by men holding the Priesthood of the Son of God, by which the Holy Ghost was conferred upon us, which is the pattern that was given to the former day Saints. The Spirit, thus received, brings all things to our remembrance, things past, present and to come; now if we deny the spirit of revelation we cannot possess it. This gives us actual knowledge without a doubt. We receive the gift of the Gospel. Please read St. Mark, last chapter, and read the Savior's words, "Go ye into all the world and preach the Gospel to every creature." Would it not make thousands of infidels if this Gospel could be changed to other forms? We are persecuted because we believe in its unchangeable laws, "Though the heavens and earth shall pass away, not one jot or tittle of my word shall fail." Now I can quote many passages of Scripture to substantiate this, which can be read at leisure: "Though we, or an angel from heaven, preach any other doctrine than that we have preached, let him be accursed." Peter, when preaching in Jerusalem, convinced his hearers, and they said: "What shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins," etc. The Acts, chapter ii. Second Epistle of John. "He that abideth in the doctrine of Christ, he hath both the Father and the Son;" also, "There is but one faith, one Lord and one baptism." Read Revelations, chapter xiv: "And I saw another angel fly through the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth and to every nation, kindred, tongue and people." Everlasting, unchangeable, to be preached to the inhabitants of the earth for their salvation and eternal glory. After having our minds enlightened by the spirit of divine truth, we cannot be persuaded to relinquish our principles or go back into the old beaten track of ignorance—modern civilization. Well, our paper is small, and I must draw my subject to a close, as others will want room to express their views, as the questions advanced by Mrs. Scott for our consideration involve much in thought and research, especially in relation to rewards and punishment.

MARY ANN M. PRATT.

Salt Lake City, April, 25th, 1882.

MRS. EMILY SCOTT.

Dear Lady: Do not for a moment think because I have been silent with regard to your letters in the EXPONENT, that I have felt apathetic, no indeed. They have been quite refreshing to me, to find there is, at least, one mind out in that world we came from, who is so honest as to say she "does not believe in Mormonism, neither one half of what is said against it." Good my Lady! again, you "went to hear Ann Eliza's lecture," and you were neither amused or edified. Does she always read the same words? How she must weary people who have any brains, and make use of them! it really does not speak loudly to me in favor of her audiences; thank Heaven I was not one of them! for such an audience must possess a morbid, vitiated taste, that could listen to the Parrot talk of such a *palmipede Lecturer* (?) (save the mark)—I have not the least possible desire to proselyte you, or any other person, not even my own "Kith and Kin." My religion is too precious to intrude on "people we meet." I embraced it with an honest heart, and have done my best to live up to its precepts and requirements, for the last thirty

years and have never seen the first moment that I repented of that grand epoch of my life. Paul said, he "became a fool for the Gospel's sake"—and he was an educated man, taught at the feet of Gamaliel, his sublime address to King Agrippa testifies of this, after all these centuries of increased accumulated learning, that he was an accomplished scholar—yet he said the words I have quoted. So I with a decent stock of school education and a far higher one acquired in my beloved home, my parents being my preceptors—I, too became a fool for the Gospel's sake; but let me define this,—I laid my heart and brain upon the altar and many of the dogmas of the High Church of England, in which I was raised and educated, vacated my cushioned Pew in the dear old Church (I mean of course the building) and attended a Chapel where we sat on benches beside the poor, the unlearned, the humble, and the unsophisticated, with of course exceptions to all these, for the net was to gather of every kind. There we assembled in a happy congregation of Latter-day Saints, obeyed the Laws laid down by our Savior literally; entered by the door at which He had passed thro' before us, setting an example to all who would hereafter take the name of Christian.

I virtually laid my *all* upon the altar, if need be—if this and much more constitutes me "a fool for the Gospel's sake," I willingly claim the title! but my experience realized to me that I sprang to a higher degree of intelligence, and have so continued! here Paul and I appear to differ; but when we meet I have no doubt we shall see eye to eye, as we both obeyed the same laws, laid down by the same Master. I do not pretend to assert that the mighty heterogeneous masses of people that have been gathered into the Church of Jesus Xt. are all Saints in very deed; that is neither probable, or possible, but I do know that a large majority are the honest and pure from all nations, desiring to know the right way, and to walk therein. All this mighty Gospel education you may be sure is not acquired without much labor, trial and it may be suffering. When a child is sent from home to "Boarding school," does it not suffer in its feelings and affections? Does it not find the lessons hard to learn? Oh! sometimes so hard! but it is placed there in kindness, for its own benefit, and that it may hereafter be a blessing to all associated with it; and that it may become useful "in its day and generation." The L. D. S., are in the Lord's school, the highest yet upon the earth. Those who enter in ignorance soon become well informed and intelligent, they are taught true principles, and then they govern themselves of course; as a natural consequence the most assiduous, soon become the most efficient; but stay!—You'll think I'm preaching!

If you desire to ask me any question, either through the EXPONENT, or by private letter, I shall be pleased to answer to the best of my ability. Don't trouble your mind about Polygamy, (that is not our word) because that it is now a forbidden thing. We have now become, under the iron rod of Priestcraft, in the free Republic of America!! When that is settled, what next? For that is only the first letter of the clerical alphabet "they" intend to teach us. Polygamy is a detestable word to me, coming out of mouths that speak neither with the "spirit, nor with the understanding." I have written as fast as the pen could transcribe my thoughts and ideas; truth is easily told and needs no forethought or circumlocution—it is a God-like word—but is almost obsolete in some places; were it the universal motto, how much sorrow, and sin, would be wiped from the earth.

Your friend,

HANNAH T. KING.

Salt Lake City May 5th, 1882.

THE WOMAN'S EXPONENT.

EMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, . . . MAY 15, 1882.

VOLUME TEN.

The present number closes the tenth volume of the WOMAN'S EXPONENT. So far it has received favorable consideration, but the number of subscribers is not sufficient as yet to warrant any change in its publication. We had ardently hoped to enlarge the paper this year, but in view of the peculiar circumstances of this people at the present time, we think it wisdom to continue for this year without making any change whatever. If the sisters could but realize the importance of the paper, the great good it is certainly doing, of the representation it gives the women of this people abroad, and the real, one might almost say desperate need, there is of their representing themselves instead of being represented by those who do not and cannot possibly understand the motives by which they are actuated, there would soon be a sufficient number of subscriptions, and the paper might be issued weekly or enlarged. We call upon all Latter-day Saint women to consider this subject carefully and use their influence to obtain subscriptions for the paper, so as to make it not only possible, but easy to have the paper either enlarged or issued weekly. Had we double the number we have, it could be done. Trusting ere long to see our list largely increased so as to meet the wishes and needs of the people in this respect, we thank the many friends of the EXPONENT, for their patronage and hope to make the paper more and more, interesting and a still better help to the women of Utah, in the future than it has been in the past.

ELECTION DAY.

Let no person forget the election on Monday, the 23rd of May. This people should show their strength in the vote cast for the Constitution of the proposed State. The Lord has in many instances blest in a visible manner the efforts made by this people to obtain justice, even though the rulers of the nation refused and rejected their intercessions with scorn. It may be so now. "Our cause is just," and the event is in the hands of One, who doeth all things well.

THE TIMES ARE OUT OF JOINT.

The sentiment expressed by Shakespeare which is quoted above, is certainly applicable to the present time. There is abundant evidence of this to every reflective mind. The daily papers are filled with accounts of crimes, accidents, death and disaster sickening to read; and one cannot help longing for relief from these horrors of every day occurrence. Where is the union of purpose for the good of mankind, and the security of life and liberty in the strength of kingdoms and nations, that ought to characterize this age of boasted civilization, this enlightened, highly-cultured nineteenth century?

The record of the past year was filled, one might say, with calamities. The assassination of the Czar, and the foul murder of Pres. Garfield, would indeed indicate that a spirit of lawlessness and bloodshed was abroad in the world, that made even kings and rulers stand in awe in view of the dreadful evils that might in a moment overtake them. In the present year the same spirit seems raging in the hearts of the wicked urging them on to evil deeds. The attempted assassination of Queen Victoria took everybody by surprise; so good and noble a Queen has seldom lived, and hard hearted indeed must be the villain who could pollute his hands with the innocent blood of royalty. Following close upon that foul deed two faithful administrators of Her Majesty's laws are murdered in cold blood when sent to conciliate a part of her people whose welfare and happiness she desired to promote. Alas, poor unfortunate Ireland, for there indeed "the times are out of joint."

How is it with our own beloved country "the land of the free and the home of the brave." Witness the controversy of the Congress of the United States, on some most important matters under consideration during the present session of that honorable body. The legislation concerning Utah, is only one of these, but the persecution of a people because of their religion, in a land of free thought and "the birthplace of free religious liberty" plainly proves "the times are out of joint."

Have the great men of the nation left God out of their Councils? If so, then indeed may they fear and tremble. One can but think they have, when they seek to oppress and break down a handful of people who had sought refuge from their cruel oppressors in the fastnesses of the Mountains; where they had peopled the desert and made it habitable for men, and only asked the protection of the God of heaven, and the recognition by the nation, of their rights as citizens, to which thousands of them were entitled by birth, and all by the right of that honest toil, that untiring industry which made the barren land fruitful, and its cities fair to look upon; only the rights guaranteed to every man to maintain his manhood, these are the heritage of a free-born people.

Men who their duties know,
 But know their rights, and, knowing dare maintain.

How can Congress consistently with the spirit of liberty, compel a people to renounce the practise of any principle of their religion? This is indeed a paradox. It may be asserted that marriage is no part of religion, but would not that be a contradiction of all established precedents? Do not all religious denominations marry according to their own peculiar forms, or ceremonies, and do they not make use of such words as seem to them the most appropriate in performing this sacred ordinance. Assuredly they do, and ever have done. If the Edmund's bill should be enforced as it is understood by those who framed it, then indeed will "the times be out of joint" in Utah, where now life and property are most secure, and where God's laws are held pre-eminent. The plans of wicked men to restrain and curtail the liberties of a free people yea, even to enslave them will be a vexation to this nation for all time to come; their Councils will be confused and their deliberations brought to naught. They have sown the wind they will reap the whirlwind! Lying spirits have gone abroad over the face of the earth, seeking whom they may deceive, and they will deceive many, and it behooves every person to know whether he is on the Lord's side, and "hold fast to the iron rod, which is the Word of God," that he may find safety and deliverance in every time of need.

The Latter-day Saints should never swerve one jot or tittle from the path of duty, but strive earnestly to keep the faith. This claim is imperative. God has instituted a reform in the earth, a plan of salvation which is higher, broader, grander, deeper and reaches farther into the future than any institution which man could suggest. And even though the "times are out of joint," there is One who can be safely relied upon to set all things right. The great Physician, the Healer will in his own due time, and in the season thereof, restore all things to their proper places, and his kingdom will be established never to be thrown down, and righteousness will be his sceptre.

HOME AFFAIRS.

The Eighth Ward Relief Society met according to appointment, for reorganization, May 7th, 1882, at the meeting house. Present, Bishop Sheets, Counselors McMurrin, and Brockbank, and Sister M. I. Horne. Opened by singing and prayer minutes read and accepted. Resolutions of respect of our late President and Counselor, were read and adopted. The Bishop then made some remarks, and nominated the officers. Sister Esther B. Fletcher, President; Catherine Palmer, First Counselor; Jane Cowen Second Counselor; Sarah Hawkins, Secretary; Jenette McMurrin Assistant Secretary; Ruth Ensign Treasurer; Annie Cross, Presiding Teacher. Sister Horne gave us good instructions. Meeting adjourned. The Bishop invited the sisters to his home to dinner, we had a very enjoyable time with his family. E. B. FLETCHER.

THOUGHTS AWAKENED BY CAMEO.

Cameos have ever been great favorites of mine! and I wore one of the immortal Shakspeare for many years daily, till it became as it were an Amulet, but one unfortunate day I lost my Cameo!

I have seen some beautiful devices in Cameo. One especially, I so well remember, it bore with exquisite distinctness the thirteen personages, composing "the last supper." The centre figure was of course, the Savior,—"the beloved Apostle" on his right hand, and the remaining eleven around the table. If I ever craved a jewel, it was that most exquisite one; but its price was fifty guineas, and I had to return it into the kind hands that had brought it for my inspection, knowing it would be the gem of my heart; every feature was distinct, and even the expression of each face, vividly portrayed. But the "Cameo," that has struck many chords in my heart, at the present moment is the *Nom de plume* of the writer of the brief, but most interesting article in the last issue of the EXPONENT, headed "Spencer's Letters." The very name brings before my mind such a crowd of complicated reminiscences, that I find it difficult to make any tangible. Were I to live to the age of Methuselah, I could never forget the complex feelings that thrilled through my whole system as I took that little volume into my hands. I had had the Latter-day work verbally laid before me, and I had felt the truth of some of its principles, for I could read them in the New Testament, but I had seen no book, or printed matter of any sort regarding it. I was requested to read "Spencer's Letters," as a book that would please, and more convince me; but I hesitated, I feared it would "lead me to convictions I would shun," therefore I rather declined, but still was not satisfied; at last I consented that it should be purchased and sent to me. It came! I took it into my hands, not attempting to open it, holding it with a species of awe, having an indistinct

idea, that, that book in some unaccountable way, contained my destiny! I held it as by a spell, wondering what I should do with it. At last my mind arrived at a focus, I quietly went to my own room, shut, and locked the door, went to the spot where I was accustomed to offer up my daily and nightly orisons, laid the book upon the bed knelt down before it, and asked my Father in Heaven, if that book contained Truth that I might embrace—if error, that I might reject it wholly and entirely. Of course my prayer contained more than this—but my memory retains only these two sections.

I arose, and again took the book into my hands, and sat down by my bedside, my whole system in a thrill of sacred awe. If I did not fully realize that it was the most sacred, the most important moment of my life, and that I feel sure that angels were around, and sustaining me, I could smile at the slow, and mysterious way in which I so gently opened that little book, and peered into its first words. At last I had it wide open. I ventured to read its first letter; I breathed freely once again. I felt assured that the writer was a servant of the living God! that he was a noble man—a gentleman—one whose teachings bore the impress of him, under whom he served, and worshiped, and wrote, and thought. Every letter I read, I was the more convinced, the more satisfied. All he said was so conclusive; I thought all was told; and when through I turned to the fly leaf, and enthusiastically wrote upon it, "My Own, My Own!" Those words stand there to-day; and to day I endorse them.

The annotations and reflections of Cameo, on these letters are truthful, just, and appreciative; and I joyfully endorse every one of them; for they contain the language of my own heart. And from the moment I read those letters I became a Latter-day Saint. "Yesterday, to-day and forever."

HANNAH T. KING.

Salt Lake City, May 9th 1882.

AT REST.

DIED on Sunday morning April 23, 1882 at his home in the Museum building in this city, Joseph L. Barfoot, aged 66 years. Brother Barfoot was born March 29, 1816, in the Fortress of Warwick Castle, Warwick, England. He was baptized into the Church of Jesus Christ of Latter-day Saints, in February 1856, and was an active missionary during the remainder of his residence in London; where he had labored previously in what was known as the "London City Mission," according to the best light and knowledge he had before receiving the new and everlasting Gospel. He came to Utah in 1865, and has ever since resided in this City. For some years past he has occupied the position of curator at the Museum, which he was most admirably qualified to fill. His genial and unassuming manner combined with his extensive knowledge of natural curiosities, and minerals of all kinds, as also of antiquities, rendered him capable of imparting information in such a way as to please and edify all who called upon him. He was a man of uncommon talents and acquirements. He had dived deep into the recesses of science and stored his mind well with the treasures he had found in his careful search; through the winding ways so few ever attempt to travel. His happy adaptation of subjects gave him the faculty of harmonizing science with religion—which is not usual with men of great scientific attainments.

He was undoubtedly the most learned man in Utah, and indeed there are but few in the world who possess such a vast mine of precious treasures, and are capable of utilizing them for the public good. Brother Barfoot was also gener-

ously endowed with love for his fellow men, was a philanthropist in the true sense of the word: It was the great desire of his life to do good to mankind.

Prof. Barfoot was royally descended, on his father's side from Robert Bruce, King of Scotland, and was heir to the Earldom of Crawford. But worldly titles were nothing to him, his ambition was to secure an imperishable crown, which he sought diligently and faithfully to obtain. His mother was Sophia Louisa Ridley directly descended from Bishop Ridley, who suffered martyrdom at Smithfield, England; and from his mother he inherited his strong religious tendencies and unswerving faith in God. This great good and learned man was as humble as a child, gentle, modest and yet noble, high-minded, liberal and charitable to all. One may safely say he was indeed a Christian whose life and example are well worthy imitation.

The funeral of Prof. Barfoot, was held in the 21st Ward meeting house, where some of those who loved and respected this good man, assembled to pay the last tribute of respect, to him who has gone to rest from his earthly labors. Wreaths and bouquets of flowers were laid upon his coffin, by loving hands; and all present felt to endorse the many beautiful testimonies given of this worthy brother. Appropriate hymns were well rendered by the ward choir, prayer was offered by Br. Tuddenham, and brief addresses were delivered by Elders George Reynolds, Junius F. Wells, John Tuddenham, H. W. Naisbett, John Nicholson, H. Foulger, Bishop Thomas Taylor, and Elder George Bywater. Benediction by Elder Joseph E. Taylor.

Much might be said and written of this wise and venerable man, that would be a blessing to the young people in this day, as well as interesting to all. Bro. Barfoot has been for years a regular contributor, to the Juvenile Instructor, has written considerably for the Deseret News and other papers and Magazines and occasionally for the WOMAN'S EXPONENT in which he was much interested as he entertained the most liberal views upon all questions relating to the elevation and advancement of woman.

May Our Heavenly Father bless his family and sanctify this bereavement to their good; and in the morning of the first resurrection may they be united again that his happiness may be complete, is the wish of one who cherished for him not only a great admiration of his high attainments, but a sincere affection and many pleasant recollections of his intelligent conversation.

E. B. W.

IN MEMORY OF.

Died in Provo City, on Monday Evening April 17, 1882, of Diphtheria, Roy Daniels, son of Aaron and Caroline Daniels, aged 9 years.

RESOLUTIONS OF RESPECT.

On the Death of Roy Daniels, Eliza Gledhill, Mariah Tanner and Lilly Phillips, who died of that dreadful disease, diphtheria. Adopted at a meeting of the Primary Association of the 4th Ward, Provo City April, 22nd 1882.

Whereas God in his allwise Providence has seen fit in the last year to call from our midst, our much loved little friends and playmates,

Whereas their labors in our Association have been faithfully performed. We feel that some proper recognition of their virtues be had among us; and,

Therefore be it resolved that we as members of the Primary Association deeply mourn the loss of our little friends, and

Resolved that we emulate and follow their

examples of purity and faithfulness in the performance of all duty; and

Resolved that we condole with each other in our bereavement, and tender a token of respect and love to their relatives and friends in their affliction; and,

Resolved that we present a copy of these resolutions to their relatives and publish the same in the Provo Enquirer, also the WOMAN'S EXPONENT, and place a copy on our record.

Friends will mourn, but this bereavement

They'll endure;

Knowing that their precious darlings

Are secure.

Like rosebuds yet unopened.

They shall bloom,

Where no blight shall mar their freshness,

And perfume.

For the angels bore them, robed in spotless white,

To their peaceful home of light.

JENNIE SNYDER.

MARTHA GLEDHILL.

ANNIE SMART.

WALLACE HALIDAY.

MAGGIE WATSON,

Committee.

RESOLUTIONS OF RESPECT.

Resolutions of respect to the late Sisters Mary Ann Leaver, who departed this life April 4th, 1882, and Sarah Ann Needham, who died Feb. 22d, 1882. Adopted by the Eighth Ward Relief Society May 4th, 1882.

Whereas, in the dispensation of divine Providence, our late President, Mary A. Leaver and Counselor Sarah A. Needham have been called to a higher sphere of action, and,

Whereas, our departed Sisters were worthy of our highest regard, esteem, and affection, in which they were held by the Society, their co-laborers and intimate friends; and,

Whereas, it is our duty and privilege to express our appreciation of their many virtues and good qualities, and efficient services.

Therefore, be it resolved, that these Resolutions be recorded in the minutes of the Eighth Ward Relief Society, and a copy presented to the families of our esteemed sisters, also published in the EXPONENT.

ESTHER B. FLETCHER.

ELIZABETH BIRCH.

In behalf of the Primary Association, No. 4 Mill Creek Ward, the following was read at the first meeting, after the death of President E. Birch.

We meet but what a change. Since our last meeting, our dearly beloved President, has been taken from our midst. How we miss her sweet smiling face. She was ever kind and patient with our fallings. How it rejoiced her to hear our testimonies or whatever exercises we attempted. The attempt was all that she required of any one, although she was delighted with success.

Let us ever bear in mind her wise counsel; if we will, we shall meet her again in that blest land, where the weary are at rest. She never seemed so happy as while laboring for the welfare of her Primary friends.

Sister Elizabeth Birch, was the daughter of Richard and Betty Hardman. Was at the time of her death aged 71 years, 11 months and 16 days. She had been a member of the Church, for over forty years. She left two sons and a large number of grand-children and great-grand-children.

May her rest be sweet and her reward glorious,
ALICE A. WINDER, Secretary.

A TYPICAL FEUDAL CITY.

If the reader will turn to the map of Europe and place her finger near the centre of the southern half of the German Empire, it will indicate almost the exact position of the city of Nuremberg (or Nurnberg), and that name will probably sound familiar, for one or more reasons, to most of those who peruse this article. Those who are mothers, and hence deal more or less in playthings, will recall the fact that the fame of Nuremberg toys has reached even the valleys of Utah. Some will remember the city as the birthplace, on the 21st of May, 1471, of Albrecht Durer, painter and engraver, the versatility of whose gifts made him more nearly resemble the immortal Angelo than any other artist of history. A very celebrated sculptor, Adam Krafft, was also born here, and during a long life left, in many parts of the town, evidences of his great excellence with the chisel; and some noted die-sinkers and metal-workers, as well as two or three poets, a historian or two, and other men whose names, if mentioned, would be familiar to the biographical student, first saw light in this city.

To those who belong to the large class of human beings who earn their living by the use of the pencil, it will be no news to say that situated here are the factories of the Messrs. Faber, whose pencils are known and used all over the civilized world. I will not presume to think any of my readers know any thing about the quality or reputation of Nuremberg beer; but everywhere in Europe and in nearly all parts of the United States, it is a favorite for its fine and peculiar flavor, its rich color and its purity. But the city is quite a famous one in Europe, for various other reasons, and in quaint old Germany itself has the reputation of being one of the best preserved of the ancient fortified towns of the empire.

Like everything else which makes an enduring mark upon the page of history, Nuremberg is greatly indebted for its existence to a woman—in fact a woman, if not the actual founder of the city, was at least the one who gave it the stability and prestige which it has never lost to this day. Something over eight hundred years ago there lived in central Europe an Empress, named Kunigunde, whose career, if all be true that is told about her, was a very interesting one. I am not aware that she has had any accurate biographer, who has taken the pains to search after proofs of her wonderful deeds, and who has refrained from giving credence to such stories as were at best but the wild superstitions of the peasantry. On the contrary, every writer who has mentioned her at all, seems to have adopted what previous historians have said, and added a little himself to make his book more entertaining. We all know, from every day experience, how rapidly a tale grows and improves with each successive repetition, and we can each therefore form an idea of how small a foundation, eight hundred years ago, may have existed for the marvelous accounts which we read of to-day. For example, it is quite a common tradition nowadays respecting this Kunigunde that she came from heaven to earth in a flame of fire, as a perfect woman, in the height of beauty, and possessing all the elements of immortality. An earlier story is that as she lay in her little cradle, flames of fire were seen to dart from and envelope it, much to the alarm of her parents, whom she, however, reassured by telling them, though she was only three months old, that she would not be injured. And a still earlier tradition, and probably one somewhere near correct, recites that as the infant princess was for the first time presented to her delighted father, the great chimney place took fire and fell with a loud crash—a good omen, so the old nurses said, indicating that the child should become great and mighty, tearing down old

empires and causing new ones to grow up in their stead.

It would be very wearisome to relate all the events of her childhood as told by such historians as believe she had a childhood, or to mention the various traditions still held as to the signs of heavenly displeasure at the time of her marriage. Suffice it to say, whether she were a heavenly or an earthly being, she had a true woman's heart, and yielded to the wooing of a handsome young prince, whom she married amid great rejoicings of the people and with bright prospects of lifelong happiness. She, however, was ambitious and restless, while her husband was indolent and satisfied to pass away his life in ease and the pursuit of pleasure. She therefore assumed the lead of affairs, established herself at the city of Nuremberg (now heard of for the first time in history), defended it with strong fortifications, made continual inroads upon the territory of her weaker neighbors, and was able to resist the attacks of her stronger ones. She ruled with severity, giving simple justice always, but mercy, never. The Burg, or castle, now mostly rebuilt, situated on an elevated sandstone rock, is where she lived, and in the courtyard still grows the old lime tree, planted by her, under which she sat sternly administering her own laws. Many of the walls and defences, said to have been erected by her orders, and according to her own designs, also remain and attest the true Amazonian character and attributes credited to her. And all this was done in a very short time, for in the prime of life, some say in less than ten years after her marriage, she came to her death under the following painful circumstances.

From her last incursion into a neighboring province, she brought, as prisoner, to her stronghold a brave robber knight, whose manly, proud bearing, during his imprisonment, quite won her heart, and she made overtures to him promising him liberty, great wealth, and half her kingdom if he would join her in a conspiracy to get her husband out of the way. About this time it appears that her ease-loving lord became a little suspicious, and set spies to watch the manoeuvres of his cunning better half. At last, just as she had locked the jailor in his own room, and was opening the gates to the knight, who was already on his horse, the betrayed husband with his guards rushed in and gave a very unexpected conclusion to the programme. The empress threw the keys of the fortress down a deep well, while the knight, knowing that certain death awaited him, resolved to meet it in an attempt to escape. He spurred his horse on to the parapet wall, at a single bound, cleared the moat which encircled the castle, and was free. Cheated of one of his conspirators, the emperor, now thoroughly aroused, resolved to punish the other at once, and very affectionately threw his wife headlong down the well, ordering her to bring the keys to him before she need expect his forgiveness. It is said that she did come once, with the keys hanging at her girdle, but her ghostly appearance was so terrible that the poor conscience-stricken man died of fright. In confirmation of these details, the old castellan leads the unbeliever to the well itself (fee six cents), and lowers candles into it to show its great depth, while with solemn whispers, he declares that by means of a mirror properly arranged, on a dark night, the spirit of the restless woman may be seen, groping about for the castle keys, without which she cannot accompany her husband to paradise. As the moat at this point is about one hundred and thirty feet wide and one hundred deep, with perpendicular walled sides, I was disposed to doubt the equestrian feat of the robber; but the guide triumphantly led me to a certain part of the castle wall where two deep indentations made by the hoofs of the steed in his grand leap still remain, mute

witnesses of the truthfulness of the warder's tale. I was also amused at his reply to my assertion that I did not believe his account about the tree under which Kunigunde administered justice, because I did not believe that justice ever was administered in Nuremberg at all. "You may depend the story is true," said he; "you will notice, Herr American, that it is so long since any was administered, the grass has grown up out of and over the stones of the pavement and made a smooth, mossy lawn of it." He was so prompt with his reply that I concluded some other American had made the same objection as myself, having learned from bitter experience that the goddess with the scales was here, not only blindfolded but bound hand and foot—perfectly powerless.

Such is a brief sketch of the earliest history of a city which has withstood the feudal and more modern wars of Europe, and remains today almost as ancient looking and as well preserved as it ever was. Of its authentic history much that is interesting might be mentioned, showing its great prosperity in the sixteenth century, before the discovery of the sea route to the Indies, its subsequent decline, and its restoration again to the position which it now occupies, as the chief city of manufacture and trade in South Germany. But it will perhaps be sufficient to add, by way of conclusion, that it became one of the free towns of the empire in the twelfth century, and received many important concessions from successive emperors, to whom it furnished a residence. For the next few hundred years it was one of the leading cities of Europe in the protection offered to art, and in the activity and energy of its business men. But during the Thirty Years' War it suffered greatly, and during several decades following it, the feeble rule of the patrician families caused it to sink almost into insignificance, until, in 1806, when it became a Bavarian city, life again returned to it, and it became and has since remained a flourishing commercial centre. Since the Reformation it has always been a stronghold of Protestantism, Melancthon having early introduced his principles, and having received a warm welcome. Certain relics in the museum, however, indicate that the tortures of the Inquisition were not unknown here in early times, for there may be seen the rack, the thumb screw, a sort of heavy pillory, and a hollow cast iron figure filled with spikes, called the Iron Virgin, into which the heretic was thrust and fastened. A picture of the guillotine on the ceiling of one of the old buildings is significant also, showing that that horrible instrument is not, as has been generally supposed, of modern invention.

The people are quiet and old-fashioned, but industrious. The streets are narrow and crooked but clean. The houses are irregular and not handsome, though very picturesque, and every few steps may be seen niches in the walls where a little statue of the Virgin or some favorite saint has been placed by the pious inhabitant. In some of the old private residences, in which it is said are fifty rooms and even more, the red tiled roof, which seems to start from the ground, and the eaves of which are so low that a tall person actually has to stoop to get into the door, runs up to such a high peak and is filled all the way up with such a bewildering number of the funny little pointed windows, that one cannot question the truth of the statement. The appearance of these houses, whole streets of them, is very odd, especially when ornamented, as most of them are, with medallions in relief and images of the most grotesque looking animals with the most whimsical inscriptions. The main attractions, however, are still the fortifications, which are in almost perfect preservation. The old town is surrounded by a heavy rampart, strengthened here and there by towers of various shapes, and was in warlike times entered

by four gates, the massive towers defending which still remain. Outside the wall is a dry moat, thirty-five yards wide and thirty-five feet deep, walled up securely and made doubly strong wherever there was opportunity. The material used is a species of coarse sandstone, yielding readily to the action of the pick axe but resisting admirably the effects of the weather. Every conceivable advantage, in matter of angles and projections was taken, and it would seem that, before the days of improved artillery, the place was really impregnable. The most frequented and finest parts of the works are where the small river, the Pegnitz, enters and leaves the town, through low, fantastic arches, and also in the neighborhood of the castle. Since 1807, when many other gateways were made into the city, the moat, at such places, has been filled up. Where it still remains in its original form it now, however, serves a more peaceful purpose though still keeping away a great enemy—starvation—from the doors of many of the inhabitants, who make use of its low, warm sheltered location, for raising early vegetables and excellent fruit. One or two beer gardens flourish in the shadow of its walls, and right at the base of the old castle itself some enterprising Teuton has started a poultry house. The cackling of the fowls is not very conducive to the state of reverie and meditation which so ancient a place might be expected to produce. No one visits the city without taking a stroll clear around the original battlements, and a more interesting hour can scarcely be imagined. A few mornings since I had just concluded the round as the sun peeped over the dark pine forest on the east, and ten minutes afterwards took train for another part of the empire I bidding Nuremberg, as I now do the EXPONENT, for a time "Goodbye."

SCHWIEGERSOHN.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

MINK CREEK, IDAHO.

On January 14th, 1882, a special meeting was called, and Bishop Rasmus Rasmusen, by unanimous vote of the people, reorganized the Relief Society, with the following officers, viz: Ingrid Graham, President; Ane Rasmusen, First Counselor; Adolphine Larsen, Second Counselor; Sophia Rasmusen, Secretary; and Clara Rasmusen, Treasurer; thirty members enrolled. Six teachers are laboring among the sisters. We hold our meetings twice a month, on Wednesday at 2 o'clock. Total number of officers and members, thirty-six.

Officers of the Y. L. M. I. A.: Christine Keller, President; Minnie Eskelner, First Counselor; Emilie Bjorn, Second Counselor; Catharine Keller, Secretary; Marie Peterson, Treasurer; twenty-two members enrolled; total number of officers and members, twenty-seven. They keep their own minutes and roll book, but are holding their meetings conjoint with the Y. M. M. I. A., every Saturday at 2 o'clock.

Primary Association—Emma Rasmusen, President; Christine Nelsen, First Counselor; Catharine Larsen, Second Counselor; Ane Larsen, Secretary; Karen Sorensen, Treasurer; thirty-five members enrolled. They hold their meetings every Saturday at 11 o'clock; meetings generally well attended. Total number of officers and members, forty.

The Relief Society is trying to get a farm to plant and attend the coming season, to commence storing some wheat for future use, and to help to build temples. Our settlement is very much scattered, and it makes it somewhat inconvenient for the sisters to meet, yet our meetings, considering, are very well attended. The Bishop and a few of the other brethren occasionally visit our meetings and

counsel and encourage us. Always praying for the welfare of God's kingdom and the interest of woman's cause and the EXPONENT as its advocate, I have the pleasure to be

Yours, in the Gospel,

INGRID GRAHAM.

SEVIER STAKE.

The tenth Quarterly Conference of Sevier Stake of Zion was held at Richfield, March 17th, 1882. President Elizabeth Bean presiding. After the usual opening exercises, Sister Bean expressed herself as being happy in meeting her brethren and sisters in conference capacity, and thankful for the good spirit we had with us. Desired each one to try, by the spirit of the Lord, to magnify their calling, and perform the duties devolving upon them.

President A. K. Thurber, who had just returned from the Legislature, addressed the conference. Related interesting incidents of the Legislature. Briefly referred to the passage of the Edmunds bill, and its unjust and unnecessary laws. Exhorted the sisters to live humble and faithful, and seek for the spirit of God to guide them. Invoked the blessings of heaven upon them.

President Bean felt to endorse the remarks of Brother Thurber. She was reminded of Brother Kimball's comparison of this work to a stalk of mustard. She loved the land of her birth. Persecution had commenced at the house of the Lord, and we should cleanse the inside of the platter. Order should be in every family; for this kingdom is one of order. Said the Gentile women could not understand the principle of Celestial Marriage; and they never would.

Bishop Wright followed with a few remarks. Singing. Benediction by Brother G. W. Bean.

2 P. M. After singing and prayer, the presidents, of the different societies, gave verbal reports of their societies, showing that those who were interested were diligent and faithful in the performance of their duty.

Sister Celia E. Bean read the statistical and financial reports of each society, and a compiled stake report.

The conference was addressed by Brothers Pierce, Oldroyd and Entz; Sisters Heywood and Bean. All gave good counsel, and invoked the blessings of Heaven upon all branches of the Relief Society. Conference adjourned until June 16th, 1882. Singing. Benediction.

CELIA E. BEAN,

Secretary *pro tem.*

ST. GEORGE.

The Quarterly Conference of the Relief Societies of the St. George Stake of Zion, held at St. George, Friday March 17th, 1882. Counselor Anna L. Ivins presiding.

After the usual opening exercises, the minutes of our last Conference were read and accepted. The different wards were represented by their respective presidents. The financial condition of the societies throughout the Stake were reported in a better condition than usual. President McAllister gave some very good general instructions. The meeting was also addressed by Sisters Anna L. Ivins and Lucy B. Young; and a good spirit prevailed throughout the whole Conference.

ELIZABETH P. BENTLY,

Corresponding Secretary.

NORTH OGDEN.

Minutes of a Primary Conference held at North Ogden, February 25th, 1882. Sister M. A. Wallace presiding. Singing, "We are the children of the Saints;" prayer by Bishop Amos Maycock; singing, "Gather up the Sunbeams;" roll called, one hundred members present; minutes of the last meeting read and accepted; programme read. Exercises: Recitation, Fran-

ces Wharton, entitled "Joseph the Prophet;" recitation, Andrew Clark, entitled "Obedience;" song, Lydia and Emily Bailey and Bessie Stevens, entitled "Daughter, don't let Mother do it;" recitation, John Williams, entitled "Poverty;" dialogue, Samuel Storey and Joseph Cazier, entitled "A discussion between a Gentile gentleman and a Mormon boy;" recitation, Margaret Holmes, entitled "Address to a flower;" song, William S. Wallace and Charles Ellis, entitled "Say, why do birdies warble?" recitation, Ruth M. Evans, entitled "Lines inscribed to Bishop Hunter;" recitation, Rose Brown, entitled "In memory of Joseph Standing;" song, Edwin T. Alvord, entitled "Dare to do right;" the first chapter of the "Bible Questions and Answers" were repeated in concert by the Association; song, by Harriet Barker and Annie Storey, entitled "Lost and Saved;" recitation, by Florence Wade, "Make the best of life;" dialogue, "The history of Joseph the Prophet," William and Thomas Richards; song, "Mother is dying," Lillie Ellis and Mamie Cragun; recitation, "Memento Mori," Lillie Rose; recitations, Joseph and M. A. Wallace Jr., "All things bright and beautiful," and "I'm very young and little;" song, "Gladly meeting," by Naomi Jones; recitation, E. A. Chadwick, "The Martyred Prophets;" recitation, William S. Wallace, "The scripture alphabet;" song, Nellie Richards, "I'll be a little Mormon;" recitation, "Nobody like Mother," George White; song, Lizzie Wallace, "I cannot sing the old songs." President Wallace then gave the meeting into the hands of the sisters from Ogden. Sisters E. Y. Stanford and Rose Canfield, counselors of the Primary Association of Weber Stake, Sister H. Nye, Ogden, Bishop Maycock and Counselors, of North Ogden. Sisters Stanford, Canfield and Nye gave some very excellent instructions to the children; they were pleased with the exercises and said it was the best conference of the Primary Association they had ever attended. The president and first counselor from the Hot Springs, gave some very good advice; Bishop Maycock and Sister M. A. Walker addressed the children. Members enrolled, one hundred and sixty-nine. Conference adjourned for three months. Singing "Love at home." Benediction by Brother N. Montgomery; Mary A. Wallace, President; Margaret Storey and Sarah J. Ellis, Counselors; Elizabeth C. Wallace, Secretary; Mary Storey, Assistant Secretary.

TWENTIETH WARD PRIMARY.

The Anniversary of the Primary Association of the 20th Ward was held in the schoolhouse on Wednesday, April 19th, 1882. Mrs. Emma Toone presiding. Exercises as usual. Roll called; one hundred and twenty six members present. The programme for the afternoon was as follows:

Essay, written by Miss Isabella Salmon; subject, "The Primary Association." Song, "Mossy Old Mill," by Kate Sharp, Lucy Savage and Emily Sharp. Dialogue, by Selina Pusey and Millie Reynolds, on "The First Principles of the Gospel." Recitation, "Our Darling Baby," by Kate Romney. Song, "I'm going to write to Papa," with accompaniment on the small piano, by Josie Daynes. Essay, on "Truth," by George Ross. Bible questions, answered by the Association. Recitation, "Boys of Spirit," by Willie Culmer. Song, by Flora Phillips, entitled "Happy Moments." Lines on the restoration of the Gospel, recited by Georgina Toone. Essay, on "Obedience," by Lucy Savage. Song, "May-day," by the juvenile choir. Dialogue, on "Attending Sabbath School," by Frank Pusey and Willie Phillips. Recitation, "Orderly Habits," by Mary Ann Jackson. Recitation in concert, "Young Missionaries," by four boys and five girls. Song, by Emma Forrest, "I wish Mamma was here." Reading, from the

Book of Mormon, by Willie Knight. Song, by Mary Romney, "Cling to me ever." Recitation, by Maud and Lilly Potter, a humorous piece. Recitation, by Isabella Romney, "Morning Prayer." Song, by Ida Savage, Ida Sansome and Lenny Savage, "The unfinished prayer." Recitation, by Rhoda Jackson, "Sleep, Dolly, sleep." Recitation, by Alice Reynolds, Scriptural, from the Juvenile Instructor. Song by the Association, "Love at Home."

Addresses were then delivered by Sisters E. R. Snow Smith, Ellen C. Clawson, Louie Felt, Rachel R. Grant and Counselor Pusey, Bros. Lewis, Romney, Salmon, Richards and Simmons; all of which were very brief but interesting and instructive.

The children were then treated to a sumptuous feast of cake, oranges and candy. The pleasant affair winding up with a dance for the young folks. Altogether the children spent an enjoyable time.

CECILIA SHARP,
Corresponding Secretary.

YEARLY REPORT

Of the 20th Ward Primary Association, from April 19th, 1881, to April 19th, 1882. We have held forty-two meetings during the year. There are one hundred and forty-five members enrolled; our average attendance is from eighty-five to ninety. Our readings are from the Book of Mormon, Doctrine and Covenants, the Bible, and miscellaneous readings; total number for the year, one hundred and two; recitations, one hundred and fourteen; songs, thirty-eight; essays, six; dialogues, sixteen; and the number of testimonies borne by the children, one hundred and fifteen; organ solos, two. The children take great interest in learning and are not often unprepared. We meet every Thursday at 3 o'clock, and the members are very punctual. We always receive good instructions from our President and her Counselors, and the children generally pay very good attention and are improving wonderfully. We are taught to be orderly, obedient to our parents, to be truthful and to pray often. We have a great desire to go on improving.

Financial Report: We have a five cent fund organized for the benefit of the Association. Money received from the fund, \$6.90. Disbursed \$3.25., Cash on hand, \$3.65.

THE COFFIN FAMILY.

EDITOR EXPONENT:

Dear Friend:—Will you allow me to express a few of my feelings through the columns of the EXPONENT, regarding my relatives and progenitors, bearing the name of Coffin, and by that means I may more readily communicate with them? They have been most assiduously searching our genealogies, and in getting up the Tristram Coffin reunion, which has been a great undertaking; and I want to express my gratitude and the great interest I take in their proceedings *publicly*, and show my reverence to my noble ancestors. I am anxiously looking for the book that the union is about to publish respecting this extensive family, both lineal and collateral, and I know many here in the mountains of Utah who will rejoice with me in reading it, and will make use of the genealogies it will contain; and I take this mode of publicly expressing my feelings upon this subject, by sending an EXPONENT to each of the heads of my relations. I received a paper they sent me, containing a most interesting account of our English branch of the family; which I felt, as I read, was indeed an honor to us; and I felt my spirit inspired, as I read, by the spirit of these my English ancestors of eight hundred years. I will here give an extract

from a letter of Mrs. Mary Coffin Johnson, of Brooklyn, who visited our relatives in Portledge, England. She says: "Portledge is one of the very few estates in England which has remained for so great a length of time in a family retaining the original name, about eight hundred years! On entering the gateway, the drive through the park is nearly half a mile in length, on a winding road overshadowed by noble oaks. At almost every turn some new charm and fresh beauty is disclosed, until the lordly mansion is seen.

"The butler received us at the hall door. Our cards were taken to J. R. Pine Coffin, the hospitable owner and lord of the manor, who soon appeared, and cordially welcomed us. I had previously exchanged letters with him, concerning my proposed visit. Much to my regret, I had not the pleasure of meeting the lady of Portledge; she having been suddenly called to the death-bed of her mother. She is highly spoken of, as a most estimable lady, and is the sister of the late Captain Speake, the Nile voyager. Our English cousin, J. B. Pine Coffin is a specimen of an English gentleman—and a Coffin! He is fine and noble in physique, and leads one, cordially, to admire him, being frank, genial and most hospitable.

"One remark, just before we started for our walk over the estate, was of personal interest to me, betraying, as it did, the independence of thought and action which every Coffin possessed when convinced of a good measure. Said he, 'You shall take some refreshment before we go, will you have tea, coffee or cocoa? I am a teetotaler, I do not offer wine to my guests.' This gentleman has ten children, forming a lovely group from Miriam, down to baby 'Dorothy,' who was in nurse's arms—excellent types of real full-blooded Coffins," etc.

And now I want to remark on the grand success of the re-union held on Nantucket Island on the 16th, 17th and 18th of August, 1881, being the last resting place of Tristram Coffin and his wife, Dionis, and the first of their name in America. Two monuments are to be erected to their memory in honor of them; also a genealogical history is to be printed; and I feel to sustain the memorial by having each of my family join it, and contribute their means to it. One of my sons is on the committee, and has received a notice from Andrew G. Coffin, of New York, treasurer, 72 John street, to forward our subscription to the Coffin Testimonial Fund as enclosed in the circular. The arduous and protracted labors performed by him, by which the re-union was made so grand a success, richly deserves recognition at the hands of the clan.

I have received several papers from Prof. Selden J. Coffin, of Lafayette College, Easton, Penn., giving account of the celebration each day; and have obtained valuable records from our noble English relative, and some valuable portraits in good preservation. All this has given me delight and satisfaction. The history of the Coffin family, going so far back, will give some history and line of ancestry to many in this country, and the mountains. My son and some of the family intended to have been at the re-union last August, but business prevented, but are in hopes to be able to go before long, to visit the beloved spot of our kindred and ancestors. If this is printed, I will send several papers to my beloved relatives and friends.

Respectfully yours,

ELMIRA PINKHAM TUFTS.

Salt Lake City, Utah.

G. P. Putman and Sons, have in press a volume by Eben G. Scott, on the "Development of Constitutional Liberty in the English Colonies of America."—*Ex.*

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VOL. 11.

SALT LAKE CITY, UTAH, JUNE 1, 1882.

No. 1.

APPRECIATION.

TO MRS. E. B. WELLS:

The Editor, the Preacher and the Poet,
Must heroes be indeed;
Must dare to help the right must aim to know it;
Must make the truth their creed.
Must speak their mind, must many wrongs deery:
Must weigh their words most true,
Must hit the mark, must hoist the banners high,
Of truth and justice too.
On freedom's heights—must kindle beacon fires—
That all the light may see,
Must thrill humanity, with such desires,
That all may nobler be.
Ne'er, must they lower truth's colors in dismay
Or wear a mean disguise
Ne'er, must they shun the thickest of the fray,
For there, their mission lies.
Princes, and presidents, and kings endeavor—
To guide the helm of State;
The editors, the bards, the preachers ever—
Bear up the social weight.
And whoso'er defends an outcast people—
Makes all the world his foes;
And more than human strength he needs, to equal
The power he must oppose.
But every ordeal hath its compensation,
The cross must win the crown;
And all are working out their own salvation,
Who help the trampled down.
The soul who would be greater than his brother,
Servant of all must be;
Must e'en rejoice, to benefit another—
By his ability.
And happy must they be, or man or woman—
Blest with the mind, the might—
The love! to lift up souls from cares so human—
To help, whate'er is right.
Such is your lot; to cheer and comfort others;
Nor should you have to ask—
The staunch support, of sisters or of brothers—
To aid your useful task.
Is it not fit, that those who toil to bless us—
Who, like the working bee—
For others gather up, the sweets most precious,
Should have our sympathy?
Many a mortal, bowed with care to sadness—
Unequal oft would prove—
To useful effort, but for thanks and gladness—
Received from friends they love.
And this is our desire, to cheer your spirit;
To yield you honor too;
To shew appreciation unto merit,
For this 'tis right to do.
To help us all, has been your true endeavor,
Sacred you've held your trust,
And hence, we hope you will be strengthen'd ever,
To aid the cause most just.
And may you still, "the Mighty One" rely on,
To guide and crown your aim,
And still may many honest hearts in Zion—
Have cause to bless your name.

EMILY HILL WOODMANSEE.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

Mrs. Horne's early married life was serene and happy. The young couple were well-mated and worked together harmoniously, the wife performing the duties of a young farmer's wife, just starting out in life, without considering it a burden; no doubt love lightened labor, for she had not been accustomed to milking, and the various duties of a farm-house, but she sought with a good will to make her home a

pleasant one to her husband and to work for their mutual interest.

Only about one month of their wedded life had passed, when they heard a rumor that a man professing to be sent of God to preach to the people, would hold a meeting about a mile distant. Mr. and Mrs. Horne decided to attend this meeting, and there they first heard the sound of the everlasting Gospel, its sacred truths proclaimed by Elder Orson Pratt; they were pleased with his sermon, but little knew what would follow, how the whole course of their lives would be changed by receiving this great light. Another meeting was appointed at which Elder Orson Pratt stated that his brother, Elder Parley P. Pratt, would preach as business called him away. Mrs. Horne invited her father and he consented to go; when the time came he not only fulfilled his promise to attend, but took all his family with him. Mrs. Horne was greatly impressed, and being conversant with the Bible could well appreciate the arguments Elder Pratt used. He told them that an angel had appeared to Joseph Smith and restored the Gospel in its fulness. Mrs. Horne's father was delighted with the glad tidings and immediately left the Methodist Church and attended the Mormon meetings altogether, and, in short, himself and family were all baptized. It created quite a commotion among the Methodists, and every argument possible was used by the ministers and class-leaders to dissuade him and other members of the family from accepting "the delusion." Mrs. Horne was baptized in July, 1836, by Elder Orson Hyde, and ever afterwards her house was a home for the Elders and a place where meetings were held.

Mrs. Horne's first children were twins, a girl and a boy; the latter only lived a few hours. We mention this as an instance, which will be referred to again in connection with others of a similar nature.

In the latter part of the Summer of 1837, she first saw the Prophet Joseph, also Sidney Rigdon and Thomas B. Marsh. Mrs. Horne possesses a great degree of reverence for that which is sacred, and when she beheld the Prophet she rejoiced as women of old did, thanking God for the privilege and that the desire of her girlish heart, to associate with prophets and apostles, was gratified. She says, "On shaking hands with Joseph Smith I received the Holy Spirit in such great abundance that I felt it thrill my whole system from the crown of my head to the soles of my feet. I had never beheld so lovely a countenance; nobility and goodness were in every feature. My husband and I accompanied the brethren in their visits to the different branches of the Church then existing in Canada."

The testimony Mrs. Horne has given here concerning her feelings when she first met Joseph Smith, has been corroborated by hundreds of others, who have solemnly declared that they never had such peculiar emotions when meeting any other person, as they experienced on meeting the Prophet and shaking hands with him. This may be looked upon as a testimony that he was called of God and endowed with superior power.

The Saints who had gathered to Kirtland were about moving to Missouri; and in the Spring of 1838, in the month of March, while the weather was cold and disagreeable, Mr. and Mrs. Horne bade farewell to their home, where they had expected to remain permanent-

ly, and with a small company of Saints started for the land of Zion, the gathering place for the people of God. The roads were very bad at this season of the year and consequently the young husband walked most of the time, Mrs. Horne driving the team herself. Their faith never wavered, but increased day by day.

At Huntsville, about one hundred miles from Far West, the little company of emigrants stopped for a few months. At this place there were several families of the Saints. Mrs. Horne was here introduced to the parents of the Prophet, Father and Mother Smith. Father Smith was the Patriarch of the Church, and under his hands Mrs. Horne received a patriarchal blessing, which gave her much comfort, although he told her that she would have to pass through distressing scenes of affliction, sickness, sorrow and tribulation; but gave her a promise that the Lord would bring her safely through; which she says has been verily fulfilled. At this place, Huntsville, on the 24th of July, shortly after having completed this long journey in a wagon, and driving her own team much of the way, Mrs. Horne had a son born to her. Her circumstances and surroundings were very different to what she had anticipated in bearing a family, but her courage was equal to the emergency, her heart was brave and her faith in God was strong and enduring.

To be Continued.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

I will now begin where I left off. My father, Brigham Young, George A. Smith and Amasa Lyman were on missions preaching in the southern part of Illinois. The following extracts are from a letter written by my mother, to father; it is dated: Nauvoo, Oct. 16th, 1842.

She says: "We still enjoy a comfortable degree of health, though in the midst of sickness and death. Sister Winchester told me she saw four coffins carried by her house yesterday, in one wagon—there are more or less buried every day. Almost every family on the disputed land are sick with a fever. Helen watched last night where there were seven in one family all sick—the woman nigh unto death. * * * *

"Sister Marinda Hyde is sick with chills and fever. Brother Joseph and Emma were sick when Bro. Brigham left. Emma was brought down nigh unto death; Bro. Joseph despaired of her life, he mourned over her and refused to be comforted. But the Lord has spared her life and she is now able to ride out. Joseph was obliged to leave her before she was able to sit up. He has left the place. I don't know where he is, but suffice it to say they hear from him occasionally, and all is well. * * * *

"You mentioned my meeting you on your return home. I shall be happy to do so if circumstances will admit. * * * *

"Our good friend S. (Sarah, father's other wife) is as ever, and we are one. You said I must tell you all my feelings; but if I were to tell you that I sometimes felt tempted and tried and feel as though my burden was greater than I could bear, it would only be a source of sorrow to you, and the Lord knows that I do not wish to add one sorrow to your heart, for be assured, my dear Heber, that I do not love you any the less for what has transpired,

neither do I believe that you do me; therefore I will keep my bad feelings to myself, as much as possible, and tell you the good. I can say with propriety that the most of my time I feel comfortable in my mind, and feel that I have much to be thankful for. I realize that the scenes we are called to pass through are calculated to wean us from the world, and prepare us for a better one. My desire is to live while I can be a comfort to you and to bring up our children, for I don't know of a person on earth that I should be willing to leave them with.

"Brother Joseph felt it very keenly when he thought his wife would not live. 'Oh dear,' said he, 'what will become of my poor children?'" * * *

"Brother Joseph Kingsbury has buried his wife to-day. She was confined yesterday. She and child died within half an hour of each other." * * *

"I must tell you a little of the prosperity in Quincy. Sister Pinkham came up to fetch Br. Adams; says there was a great turn out in Quincy to hear him preach. The court house was filled to overflowing, and many were believing; said she expected that Mr. Heywood would be baptized when they returned, and she did not know but his brother-in-law, Kimball, would also." * * I must leave room for Sister S. to write you a few lines. * *

"I asked little David to-day, what I should tell Pa; said he, 'Tell my Pa *tum home see me.*' I must now bid you good night.

"As ever, your affectionate wife;

"VILATE KIMBALL."

The family that my mother mentions where I watched had lately come then from England and were all laying sick in a house at the steam boat landing. Katherine Walker, who was living with Emma Smith, Diantha Farr and myself sat up together. Joseph and his family attended to them, and provided medicines, watchers and whatever was needful, and this was only one case out of many where he acted as the "good Samaritan."

Here is what my father's wife, Sarah, wrote on the same sheet, though her name she withheld because of the perilous times.

"My very dear friend: Inasmuch as I have listened to your counsel hitherto I have been prospered, therefore I hope that I shall ever adhere to it strictly in future.

"Your kind letter was joyfully received. I never read it but I receive some comfort and feel strengthened, and I thank you for it. You may depend upon my moving as soon as the house is ready. I feel anxious as I perceive my infirmities increasing daily. Your request with regard to Sister Kimball I will attend to. Nothing gives me more pleasure than to add to the happiness of my friends; I only wish that I had more ability to do so. I am very glad we are likely to see you so soon, and pray that nothing may occur to disappoint us. When you request Vilate to meet you, perhaps you forget that I shall then stand in jeopardy every hour, and would not have her absent for worlds. My mind is fixed and I am rather particular, but still, for your comfort, I will submit.

"I am as ever."

It will be seen by the few lines written in connection with my mother's letter that Sarah Peeke Noon, who the Lord commanded through his Prophet Joseph, that my father should take to wife, was sealed to him, by the Prophet, as early as 1842. Joseph Smith, who professes to be his father's successor, has (in an anti-"Mormon" meeting, lately held in Chicago, a city noted for its crimes, and the deepest dens of infamy and corruption, the description, which was lately given by a Rev. in that city, is so soul sickening that it may well be called the Sodom of the west; which is ripening so fast that it may soon be wrapped again in another consuming fire) declared that it was not until 1852 that polygamy was attempted to be in-

roduced in the teachings of the church, and that its introduction was a shameless trick of wicked men, who were obliged to find an excuse to cover up their crimes."

He must be blind not to see that his own tongue has condemned him, not only as an un-inspired leader, but an unprincipled enemy to his own father's house. For he says, "In 1855 he began a crusade on his own hook, and in 1860, when he entered public life, it was with the avowed determination to oppose polygamy evermore."

Now what *man of God* ever went to work on his own hook, or even thought to set up his own will independent of revelation from on high?

The man, whoever he was, who told Elder Joseph Smith that if an angel were to come down from heaven and tell him polygamy was wrong he would not believe the angel, was just as much of an impostor as the Prophet's son, who made the following reply, "I would believe, but I would tell the angel to go to some one else, for I would not preach the doctrine."

A poor captain and soldier of the cross he would make to stand as his *father's representative* to carry out the purposes of the Almighty, for which the Prophet was willing to suffer with his people, and endure every kind of persecution, imprisonment and death, for the sake of the religion which his son Joseph, under the inspiration of the Evil one, has denied, and is now leagued himself with the worst enemies of his father to destroy the work for which he had to suffer so much and at last lay down his life.

His son declared that, although he had been accused of being an apostate, he had always been true to the faith taught by his father; and "I have eagerly sought for a proof of the divine inspiration of polygamy, but can not find it, and believe the doctrine to be infamous, root and branch."

Here he contradicts himself, which is only another proof of his infidelity and lack of inspiration, and wisdom from on high. He was hardly old enough when his father was killed to know or understand what his faith consisted of; but if he entered public life with this avowed determination, which he declares he did, how could he expect to obtain any proofs either one way or the other? For the Lord requires of his children honesty and sincerity of heart and purpose, in which selfishness must have no place, and

"This prayer pray: Lord God! thy will be done;

Thy holy will, how'er it cross my own,

Hard labor this for flesh and blood."

subduing our *wills* and the pride of our hearts is the *deepest* and *hardest lesson* that mortals have to learn.

If Joseph Smith was in possession of the true faith and Gospel of Christ, such as his father enjoyed, he would now be treading in his footsteps; being hated of all men, and suffering persecution for righteousness sake, instead of being where he is and lowering himself by joining in the hue and cry of the low, contemptible and foul-mouthed hypocrites who can scarcely say that which is mean enough against his martyred father, and his most true and humble followers.

To be continued.

SOUVENIRS OF LILAC-TIME.

Fanciful as it may seem to practical people, who affect to ignore sentiment in its relation to the wonderful, nevertheless I have the courage to declare myself a devoted admirer, not only of the beautiful and fantastic, but of the weird in nature. It is a part of my composition, and perhaps I am not altogether answerable if it is not strictly "proper." Lilacs are one of my special weaknesses, for they are associated with the earliest recollections of my child-life and school-girl history. I never see a lilac but it calls up tender memories connected with

the past, that thrill me through and through like electricity. The sweet-scented lilacs with their handsome foliage, great, "dark, green, heart-shaped leaves. Artistic shrubbery that forms many a shady pathway round the homes of the people; within whose shadow many a love-tale has been told and troth plighted; the very name is musically poetical. Love letters have been hidden away from curious eyes mid the luxuriant branches, to wait the coming of the ardent sweet-heart to read his true-love's words by starlight. And, if I may tell, it the lilac-bush oft holds many a precious secret silently. How pleasant to recall the sweet remembrances that linger round the lilacs that bloomed in the dear old garden and door-yard of our early, happy home. A thousand other beauties come with lilac-time and all these have their place in the affections and mingle freely with external objects. All have their associations and call up particular incidents, persons, or friendships each one having its own peculiar music which finds its echo reverberating thro' the brain and the sight of one of these strikes the chord or touches the note which wakens responding symphony in the soul and a long train of half remembered indistinct thoughts struggle for recognition in words.

Spring time and beauty of wood, of field, of grove and glen, songs of birds, hum of bees, dance of butter-flies, and e'en the melancholy croaking of the melancholy frogs, the jocund and sparkling brooks, the cerulean sky; these are synonyms of lilac-time. The wood violets we call wild, little, pale delicate emblems of innocence, abound at this season. How often have I gathered them in my woodland rambles, and how grateful was their exquisite fragrance! How tenderly they appealed to the finer elements of my nature as I wreathed them with the soft, fresh, green vines, and my own love of the fantastic and weird grew more and more apparent as I listened with keenest zest to the sounds of forest music. Only "those who know," can appreciate the feeling that comes to the soul awake to all the fancies, as well as realities of a deep wooded dell. The pearly drops of morning dew on leaf and flower and blade of grass, the charming atmosphere at sunrise, the rich delightful sunsets, the evening twilight, the starlit nights, the mellow, healing moonlight—all these are associated with lilac-time. The early lilies, bright and beautiful, always reminding us of the Savior's words "they toil not, neither do they spin"—beautiful words which lead us to "Consider." In the lilacs the blue-birds sing and sway on the light boughs and swallows dart hither and thither, and O how delightfully the music mingles with the happy thoughts of youth and maiden.

Then too the apple-orchards bloom, and daintily the pink and white perfumed leaves bestrew the ground. The birds are building their nests and singing pretty songs to woo their mates meantime, and thus it is that lilac-time and the pale apple-bloom, symbolize the love-making. To linger in the orchards and drink in the sweet fragrance in the open air, while the happy birds keep merry time to the music of fond hearts, is to partake most freely at nature's banquet. It is good for us to commune thus with nature's heart, to cultivate in our souls an intensity of affection for the artistic works of a divine being, and become endeared to Him more and more through our high appreciation, not only of his love for us, but all that he has caused to be for our joy and delectation. Communion with the mysterious in what is termed the vegetable kingdom, exalts one's nature by very contact, and, indeed, when one speaks of heaven, or paradise it is always as the place of immortal flowers, and is associated in the mind as artistically perfect in all its characteristics.

AUNT EM.

"LOVE LIGHTENS LABOR."

"A good wife rose from her bed one morn,
And thought with a nervous dread
Of the piles of clothes to be washed, and more
Than a dozen months to be fed.
There were the meals to get for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned:
And all to be done that day.
"It had rained in the night, and all the wood
Was wet as wet could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbled wearily as she said,
'If maidens but knew what good wives know'
They would be in no haste to wed!"
"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
As his eye half bashfully fell.
'It was this,' he said, and coming near,
He smiled—and stooping down,
Kissed her cheek—"Twas this; that you were the best
And dearest wife in the town!"
"The farmer went to the field, and the wife
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were white as the foam of the sea:
Her bread was light, and her butter was sweet,
And as golden as it could be.
'Just think,' the children all called in a breath,
'Tom Wood has run off to sea!
He wouldn't, I know, if he only had
As happy a home as we.'
The night came down, and the good wife smiled
To herself as she softly said,
'Tis so sweet to labor for those we love,
It's not strange that maidens will wed!"

—Selected.

A CHARACTER.

You have asked me, my sister, to write your character, and I would be pleased to respond, but I realize it is a complex one, and your chequered life has left its indelible impress upon you, unavoidably, and made some points undefinable; still there is much transparency in your character, and to one you esteem and appreciate, you are open and child-like.

You have given me some outlines of your former life, of the grandeur and the great ones, even royalty itself, among whom you at times mingled, yet these never brought you happiness, but were a burden you were compelled to endure. Your married life was not a happy one; though you had beautiful children, but you sighed for a congenial spirit, and had not found it; so you passed mechanically, as it were, through that stage of life, surrounded by grandeur and exciting admiration, but happiness was not mingled in that gilded cup. Time rolled on in its noiseless tread, and you became a widow; and with that comparative poverty and a change of circumstances, and position altogether different to any part of your former life; but you were free, and that was an atmosphere in which you had never before moved; and you sat down quietly to feel and realize the influence it threw around you! Still you yearned for a higher life, in which your spirit could be clothed and fed. You were sick of the world and all its hollowness, it had held a gilded cup to your lips but the draught was merely sweetened water; at this identical time a Mormon Elder crossed your path, you heard him with pleasure, you drew in your breath—could he speak truth? It sounded too good to be true; had you found the panacea for the sorrow of your past life? All he said suited your case so exactly; you heard, you listened, you meditated

and you obeyed. Now indeed came the grand epoch of your life! Your spirit bore witness to you that it was Truth, you had embraced. You laid aside your pre-conceived notions of greatness, they had not filled your soul, but rather left you starving, still there had been a charm around you in your former life, which you had never really realized till you knew that it was gone forever! but you bravely laid the past aside, and took up the new sphere of life, with a determination to henceforth walk therein. The principle of "gathering" you heard, and accepted joyfully; you made one in "the hand-cart company," and with the rest drew your hand-cart across the plains; to reach the home of the Saints; your hands that knew 'nothing of labor,' became familiar day by day with toil of a most strange kind; but you accomplished that never-to-be-forgotten trial. The first time I beheld you was on "the square" where the emigrants camped, the evening of your arrival in Salt Lake City, as you stood beside your hand-cart! Noble woman! no time can erase the picture you then presented to my astonished eyes; you had dressed for the occasion, and your appearance, even after that long, wearing journey, was that of an empress, your figure being tall and commanding, and the contrast of your surroundings made your appearance more remarkable. You, too, always declared you should never forget me, and my approach to you in that most unique situation. We conversed, just as Latter-day Saints ever converse; we seemed to have known each other for years; from that moment we were friends that "spoke too meaningfully, and meant too well," ever to misunderstand each other, even when there came a jar between us, and was good for both of us, and quickly passed away.

Now for an attempt at the "Character;" I felt impelled to write a few preliminaries, as an introduction, feeling the chain would be imperfect without these important links; I shall attempt nothing elaborate or scientific, but simply state my impressions and convictions.

I had a type of your character presented to my mind the first time I saw you; subsequent intimacy has not materially altered it. Your form indicates power, your action denotes the same; your voice, and above all your eye, bespeak power; you are naturally artistic, and ought to have made a mark in the fine arts;—your rooms, your garden, your dress, the arrangement of your books, your pictures, and your furniture all show the artist. The form of your head externally conveys to my mind less of the principle of power, and I rejoice to see it, as it tells me it will modify the mighty engine, and hold it in check, when necessary; the head is that of a woman; and you may be satisfied with it. The language of your eyes, is at times remarkable, put them in prison sometimes, "there let them learn obedience," learn to be silent when necessary, and not tell out even in silent eloquence all that is in the secret chambers of your mind; especially when under excitement, and more especially before those who do not know you. Women from many causes; should learn to be their own keepers, your mouth denotes purity, firmness and much suffering; the nose inclines to the masculine, the forehead somewhat low but the *to ut ensemble* of the head is intellectual, and ought to be, for the whole character is such; your frame denotes gentle blood and a fine nervous temperament; your hands, and the way in which you use them, have a language in them, and denote character. There seems to me, to be the mixture of two natures in you, consequently you have a double duty to perform in managing, ruling, and governing yourself. I verily believe there is a large amount of good material in you; I feel "that your virtues are all your own, your faults those of your education and country."

And now, *ma chere*, you have desired me to

write freely to you, and I will do so, as I am led; you have entered upon an entirely new life, study to apply the words of the wise man. "Know thyself;" cultivate and nourish the good and noble qualities, rebuke and reject the evil. Look beyond your now circumscribed circle, recall your noble progenitors, your Father! see him waiting watching in the spirit world, the movements of his Josephine, his highly favored child! he exults over you, for he knows, if you remain faithful, you will stand as queen of your tribe and nation; and this can only be gained by faithfulness—by toil and trial, and endurance. You are capable to attain all this—the material is in you, brook not a defeat! Walk softly, walk cautiously, tread every petty passion beneath your feet let nothing have power to hold you back; take life as you find it, and try to make the best of it. Our probation here is often one of trials; but the less we dwell upon them the lighter they will appear. If we recall our childhood, our school days our early married life, we shall remember we had all we then knew how to bear; now we smile at them, and wonder that we could be so tried by such trifles; we have moved up in the scale of progression, our knowledge and wisdom have increased since those early days, and we have out-grown all those childish trials, as we out-grew our baby-clothes, in the same way shall we hereafter look back upon those trials of to-day that so perplex us, and appear so insurmountable. Experience is always giving us glimpses of the Godhead within us, and which we ever possessed but we knew it not! The mighty Oak, the giant of the forest, with all its branches, knotted trunks, and leaves were folded up in the little acorn! ponder on these things and go on your way rejoicing.

"Droop not, but nobly struggle still,
For others look to thee!
And they would cease to strive with ill,
If thou shouldst conquered be!"

Then let not present difficulties blind you to future glory; we must bear the cross, before we can wear the crown, as our Savior did before us, and when we have come up through much tribulation, and received our robes of righteousness, and are invited to sit down "at the marriage supper of the Lamb," we shall gaze upon the glory-decked countenances of all the great and good of each dispensation, and hear the hallelujahs, the soul-thrilling, heart-cheering hosannas, of the countless thousands who will there be assembled to crown Jesus King of kings, and Lord of lords, and dwell with him for ever.

One who is ever thy friend.

HANNAH T. KING.

Salt Lake City.

A PLEASANT AFFAIR.

In honor of Sister Jane Ann Bown, a very motherly woman, President of Relief Society at Fayette Sanpete Co., a surprise party was prepared on her birthday, April 1, 1882.

Sister Bown had been ill, and all was arranged unknown to her: tables were set in an adjoining room, and when all was ready she was invited in; the room was filled with the sisters of Fayette, and all sat down to a bountiful repast. After dinner Mary K. Mellor read an address written by Amy Mellor, for the occasion, expressive of the love and esteem the people of Fayette cherished for Sister Bown; and their appreciation of her kindness and good works. Sister Bown was so overcome by these expressions of kind feelings that she wept for joy. The afternoon was spent in speeches, toasts and songs, and the evening, in dancing at the Ward house. It was quite a joyful occasion.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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THE CONSTITUTION.

The Constitution framed by the recent Territorial Convention, for the proposed State of Utah, has been issued in pamphlet form, and is now in the hands of the people. The election for the vote "yes or no," on the Constitution, was held in the several precincts in the various parts of the Territory, on Monday, May 22nd. As far as reports have been received, a heavy vote was cast in its favor, and scarcely any voted "no."

This Constitution now under consideration, and upon which the people have cast their votes, is in the opinion of those well acquainted with the Constitutions of other States, and such like matters, as good if not better, than that of any other State in the Union. Certainly it is more just, as far as extending rights to women. At no other time in the history of the United States, have women been admitted as delegates in a convention to frame a State constitution. There were three lady delegates elected in Salt Lake County, to the Territorial Convention, and they were assigned to places on committee work; and these performed their respective parts in the labor expected of delegates, faithfully and creditably.

This is a new departure and one in which Utah has taken the lead—and it ought not to remain unnoticed by those who are working for woman's advancement, and the recognition of her political rights. The papers that advocate woman suffrage might notice this fact in favor of Utah, with the greatest propriety. It seems strange that they have not already done so, as the leaders of both the National and American Suffrage Associations, make every matter of this kind count in summing up the work of equal rights regardless of sex. The Constitution of the State of Utah not only allows woman equal privileges with man, as regards rights of property, right to vote, but also makes woman eligible to all offices of emolument or trust, except the executive and judiciary and sitting upon juries. This leaves open to woman the Legislature all educational offices and such other offices as do not rank in those named above.

The next step to be taken by the Convention when they meet on the 6th of June, will be to hear the report of the Election Committee, adopt a memorial to Congress and elect delegates to go to Washington and present the Constitution to the Chief Executive of the nation, the Senate and House of Representatives, for the action of Congress. The people of this Territory are justly entitled to a hearing upon this subject.

The numerical strength of the Territory ought to secure its admission as a State. Added to this it might be said the people who came here and endured the hardships and privations incident to pioneer life, who made the roads and bridges and opened up great commercial interests here, are deserving of recognition to all the rights and privileges that pertain to statehood in a free Republic. The people have now per-

formed their part, in calling a convention, and have prepared a Constitution, which has been ratified according to order, and the whole matter will soon be in the hands of men who are empowered to act in the interest of the whole people of these United States.

HOME AFFAIRS.

ON Tuesday May 9th, the Y. L. M. I. A., of the 18th Ward held its regular meeting in the Assembly Hall, pursuant to adjournment. Miss Kate Wells presiding. The programme was a good one and well rendered. There were several lady visitors, and brief addresses were made by Mesdames M. A. Freeze, E. Howard and E. B. Ferguson, M. D.

ON Wednesday May 10th the Y. L. M. I. A. of the First Ward celebrated their anniversary. A beautiful feast was prepared at the residence of the President, Mrs. Sarah Graham. Sister E. R. S. Smith and many of her co-laborers were present by invitation. At 2 p. m. a good congregation convened at the Ward Meeting House. Mrs. S. Graham presiding. Brief speeches were made by Mrs. Graham, Sisters Eliza R. S. Smith, M. I. Horne, Phebe Wooduff, B. W. Smith, M. P. Young, M. A. Freeze, Clara Y. Conrad, E. B. Wells, E. Howard, Dr. E. B. Ferguson, and by Coun. Steele. Afterwards some business was transacted. Sister Graham's Counselors and Secretary resigned their respective offices. The resignations were accepted, and a vote of thanks tendered them for their efficient labors in the organization. The vacancies were filled by electing Josephine Carter and Annie Brown, Counselors; and Charlotte Argus, Secretary.

ON Thursday May 11th the Annual Meeting of the Relief Society was held in the meeting house at Pleasant Grove, Mrs. Elvira S. Hirst presiding. Bishop Schonfeld was present, and from Salt Lake City, Mrs. M. I. Horne and her Counselor Mrs. Helen M. Whitney, also the Editor of the EXPONENT. The meeting was well attended, the sisters speaking upon the duties of the present time, and the necessity of being humble and prayerful in order to keep the Spirit of the Lord. Much good instruction was given. Mrs. Rachel Whipple, Prest. 19th Ward R. S. of this city, and Mrs. Mary A. Hazon, Prest. of Brighton were present and made some good remarks. Bishop Schonfeld and Elder Le Cheminant occupied a few minutes, and encouraged the sisters in their labors. After the meeting all sat down to a most delicious dinner, which had been prepared by the sisters of the Relief Society. The time was happily spent in conversation, and all felt well pleased with the success of the meeting and visit. The families live on farms so far from each other, that a reunion of this kind is exceedingly pleasant and enjoyable.

A MOVEMENT is being made to give the "old folks" an excursion, from the various points, not far distant, to this city to spend a day at Liberty Park. It is a noble undertaking and is being taken hold of in earnest, and with such efficient workers that there is no doubt of its success. The people will no doubt respond cheerfully and liberally to aid in giving pleasure and recreation to the "Old Folks."

WE received, by courtesy of James A. Little, Esq., a Hymn Book entitled "Hymns of Praise for the Young." It is by Joel H. Johnson, an old time "Mormon." The hymns are all of them rich in religious sentiment and of a devotional character. Many of them refer specially to the latter-day dispensation, the gathering and events that have transpired since this Church was organized. The author has displayed considerable native talent in his writings

and it is a work that will be good for not only the young people, but all Saints. Bro. Johnson is an Eastern man, born and raised in Mass. The book was published at the Deseret News Office, and is for sale there. Price \$1.00.

A FEW days ago we received by mail, "The Mormon Problem." It is "A Letter to the Massachusetts Members of Congress on Plural Marriage: Its Morality and Lawfulness;" by a citizen of Massachusetts. The letter is a ringing appeal to these honorable gentlemen, and many legal arguments are brought to bear strongly upon the question. Opinions of great and wise men are given, and extracts from history, as well as testimony of individuals are compiled in a forcible and interesting style. It is worth reading and studying as it is an able defense.

THE Ladies' Conference of this Stake of Zion will be held in this city on the 16th and 17th, of June. As there are some very important matters under consideration, it is earnestly hoped there will be a large attendance.

ON Wednesday, May 17th, the 10th Ward P. A. held its annual meeting in the meeting house. Mrs. Jennie McLean presiding. There were over a hundred children present and the programme was a good one and well rendered. After the meeting all the company repaired to Fuller's Hill, where the officers had arranged for a feast for all. The day was a fine one and all enjoyed themselves.

THE 19th Ward held their annual meeting May 19th, Sister Rebecca Noel presiding. There were one hundred and twenty-five children present. Exercises were well rendered. A pleasing feature of the meeting was the reading of their little paper, "The Gem," edited mothly by one of the older members, every one contributing who will.

The motto of the paper is:

"O let our crown be truth,
 Our motto virtue be,
 Preparing us for life
 And for eternity."

The editorial was appropriate, by Miss Ella Nebeker, and the little essays which composed its pages were all very good, and it was very well read. A presentation was made to the President in behalf of the Association, by Miss Addie Pugsley in a very graceful manner. It was a picture of the First Presidency, handsomely framed. Sister Caroline Raleigh made a few remarks, and the President responded happily. The children went for a May walk up City Creek Canyon the following day.

A FEW OF MY VIEWS.

DEAR SISTER WELLS:

I have taken the EXPONENT, ever since it has been published, and in my small way have tried to sustain it and extend its circulation; but have not felt capable of writing for it, having never had the advantage of a single day's schooling in my life, except about three months at Sunday School, about forty-five years ago at Philadelphia; besides, my mission has seemed pretty much confined to home, having a farming family of a husband and six sons to see after.

But now that so many of the law makers of this great nation, urged on by the popular clamor of ignorance and bigotry as Pilate was, have combined together, and carefully prepared and endowed with life and sent on the wing a destroying locust, which they seem to believe cannot fall to fearfully harass the Saints of God, stop the progress of his work on the earth, and fill our cities with wickedness and misery the same as their cities are, I feel as though I must speak a

little of my mind. It is quite probable that this thing they have so carefully begotten and nourished into life and action, will some day attain such proportions as to astonish its fathers and give them good reason to tremble before its face. They have made a national affair of persecuting American citizens for religion's sake; are we going back to the dark days of Ancient Rome? We will try and hope not indeed.

What they have done brings to my mind a little circumstance I know. A strange cat had got under the house, the children were earnest in their endeavors to get him out, but at last all their plans failing, a dear little boy exclaimed in his zeal, "Oh, if we only had a cannon we would blow the house down, then we would get him out."

Now these law makers in their zeal to get the Mormons out, forgot or ignored the fate of their own house, and having a Cannon there they blowed away and if they didn't blow their house down, they seriously fractured the foundation, so that the wise men can see that its ultimate fall is to be feared; for now the trick is made and any other party who happen to be in power can make other tricks to accomplish their own projects.

It is a shame and sorrow to the whole nation if they only understood it, that any Senator should stand up in the halls of Congress where truth once prevailed, and speak such cruel falsehoods as the Hon. Mr. Hazleton did, and bring up for testimony against us the lies of these three miserable judges whose business here seemed to be to try to drive our people to do some violent act so as to get an excuse to send an army to destroy us, and failing in this they went back and howled like disappointed wolves. No wonder the Holy Book disappeared when such things were countenanced in the halls of Congress, where truth and wisdom should be found. Its doctrines are denied and opposed there, and its staunchest advocates and believers reviled and handed over to persecution, of course it was only a mockery for it to be there any longer. I take it as about such an omen as when before the siege of Jerusalem the great gate of the Temple opened apparently of itself, and a voice said, "Let us depart."

I can say that this unjust and cruel law will have the effect to rouse the Saints to live their religion, and call on the Lord more diligently than they have for some time; I fear that we, some of us at least, were getting rather negligent, but I for one feel quite roused. Shall my brethren and sisters whom I know to be as good, morally and every other way, as any men or women that are living on the earth, be belied and persecuted for obeying the commandments of the God, of the ancient Prophets and Patriarchs, and I be at rest in Zion, and feel indifferent because my husband has never married any other wife besides me? No; God forbid! Sisters let us call on the Lord by night and by day, to protect and preserve our brethren and sisters, and that He may give us strength equal to our day, that we may pass true and honorably through all trials our Heavenly Father sees fit for us to pass through. God will truly hear us if we strive with our might to live faithful.

I would advise every woman in this Church, who is desirous for the spread of the truth, to save all the papers in which is printed President Taylor's discourse at the closing of the last General Conference, let not one copy be wasted, but send them to your relations and friends, who give in other places, or even to strangers, they may do much good; also any papers or pamphlets, or small light books which have in them accusations of our enemies and our able and truthful defenses, also those that teach the principles of the Gospel.

Let us be as much on the alert to vindicate ourselves as certain officious, but mistaken ladies, ignorant of the truth, have been to malign us; they have exerted themselves to the utmost to have women as virtuous as themselves, as true wives, and as fond mothers, discarded by their husbands, deprived of their homes, regarded as outcasts, and their little children, whom the Father loves as much as He does their own, cast forth as illegitimate without a father's care. Would these kind ladies care if the poor things died of starvation and hunger, as many children do who are born out in the great civilized world? How can they be so cruelly virtuous, so dreadfully exercised over "Mormon" women, when they well know that every daughter born to them has to run the risk of being contaminated on account of the condition of the world. There is many a lost, abandoned woman in the land, who came from as honorable, as virtuous, as respectable a family as any of these.

The monogamous system of marriage was born of Pagan Rome, and nursed by Christian Rome. It has deprived thousands of Columbia's fair daughters of home and marriage, thousands who sleep in untimely graves are the victims of a system that countenances in man the right to destroy woman, and cast off her offspring, his own flesh and blood. In many instances this has led to the crimes of which we read in the daily papers, that transpire so frequently in the large cities in the world. These things are too dreadful to contemplate—these are the crying evils of the nineteenth century—not plurality of wives. These are the evils which need a powerful eradicator.

I have been told by a woman who worked three years as a nurse at the Hospital on Ward's Island, N. Y., that a person would be surprised to see how many poor fatherless and almost motherless babes are born in a day at the lying-in ward; and that they nearly all die. Strange isn't it? But I suppose they can't help it, the babes I mean; she said their little coffins were to be seen almost any day, ranged on the beach waiting for the tide to take them away till the sea shall give up its dead. This was over twenty years ago; those who live near that place can have the opportunity of knowing whether it is so now, but I suppose it is worse, because there are more people than there were then.

If we had all these things it is probable, we should not be accused of flying in the face of civilization, for all civilized communities of any size, and many civilized individuals have skeletons more or less like this in their closets. If you don't believe it, take the testimony of Mr. Talmage; he, I believe, is as much against us as any one, so of course they will be willing to believe him. One thing more, "all honor to the just and noble minded Senators who boldly and bravely took their stand in favor of our sacred and glorious Constitution, and would not sanction the beginning of its destruction. The Constitution of our country while it is honored and obeyed, is indeed the safeguard of American liberty, regardless of creed or color, and these honorable gentlemen will live long enough to be glad they took the stand they did, when they would not allow themselves to be beaten into wrong by popular clamor. We thank our Heavenly Father there are some such men left yet.

JEMIMA E. STOOKEY.

Clover Creek, Utah, May 10th, 1882.

CALLED HOME.

DEATH OF ELDER EVAN M. GREENE.

Elder Evan M. Greene, while journeying from Salt Lake City to Escalante, Garfield County,

U. T., departed this life at Clover Flat, Grass Valley, Piute County, at 1 o'clock p. m., on the 2nd day of May, 1882. A heavy cold, terminating with severe pains in the breast and bowels was the cause of his sudden demise. For many years he had been a great sufferer from frequent attacks of sickness, but for the last year of his life he enjoyed better health than perhaps during any former year.

Deceased was the eldest son of John P. and Rhoda Y. Greene, and a nephew of the late President Brigham Young. He was born December 22nd, 1814, in Cayuga County, New York; and became a member of the Church in 1831; was numbered among the intimate and faithful friends of the Prophet Joseph Smith, and has ever been an able teacher, both in words and deeds, of the true religion of Jesus Christ.

From an early date in the history of the Church, he held the position of a High Priest; and was ordained a Patriarch in 1873, in which calling he has ministered with power and efficiency, to the rejoicing and consolation of many in Zion.

He was the father of eighteen children, nine sons and nine daughters, and of these, six sons and six daughters, with many grand-children and great-grandchildren, are living, to whom he leaves the priceless legacy of a most exemplary career and spotless reputation.

Brother Evan M. Greene, was well known among the Latter-day Saints, whose burdens and labors, privations and trials, he has valiantly shared, almost from the beginning, and among whom he was universally respected and beloved.

OBITUARY.

DIED, in the Twelfth Ward of this City, at the residence of her daughter, Mrs. Mary Ann Davison, May 3rd, 1882, Roxey Abigail McRae, beloved wife of John McRae, and daughter of Joseph and Amanda M. Pierce. Mrs. McRae was borne in Nauvoo, Ill., 1840. She was a kind and affectionate daughter, a faithful wife and mother, and a general favorite with her friends and associates. Her parents, brothers, sisters and friends, as well as her husband and children, feel deeply her loss, but they mourn not as those without hope; for she was a true Latter-day Saint, and died in full faith of the Gospel. Mrs. McRae was First Counselor to the President of the Relief Society at Mountain Dell, and faithfully discharged the duties of her position. She was the mother of twelve children, and leaves a husband and ten children to mourn her loss, two having gone before. May the Holy Spirit comfort the sorrowing relatives and friends of our departed sister, and her example be followed by her children, that they may meet her again where there is no more parting forever.—Com.

With loving remembrance we record the demise, on Saturday, April, 15, 1882, at the residence of her parents in the Tenth Ward, in this city, Edna, daughter of Bishop Adam and Charlotte Splers, aged 6 years and 10 days. Summoned by the angel of death away from the loving arms of her affectionate parents, brothers and sisters; she was beloved by all who knew her, and a bright intelligent little girl. In the Primary Association she was always punctual at her meetings. Truly, of such is the kingdom of heaven.

For her sweet face so dear to every eye,
That knew and loved her in the days gone by,
With love too strong for even death to sever:
That will live on through endless years forever.

JENNIE MCLEAN.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

WILLARD, BOX ELDER CO.

The Primary Association of Willard was organized on September 12th, 1878, by Sister Eliza R. Snow, with one hundred and sixty eight members. Sister Jane Owens was elected President; Susannah E. Facer, Eleanor M. Ward and Sarah Brewerton, Counselors. In June, 1880, Susannah E. Facer and Sarah A. Brewerton were released, and Sophia Hubbard added as First Counselor; Marian Perry, Sarah Parsons, Rebecca Davis, Charlotte Cole, Emily Cole, Margaret Mason and Caroline Stauffer as assistants; and under the constant labors of the officers and assistants, the association is in a very flourishing condition and now numbers one hundred and eighty-two members. The Primary held a conference in the schoolhouse of this place on the 6th day of May, 1882, commencing at 10 o'clock A. M. and 2 o'clock P. M. respectively. The exercises consisted of songs, recitations, select readings and dialogues; which were executed in a way reflecting great credit to President Jane Owens and assistants, as also to the young folks—the following deserve special mention: select reading by Master Orvis Call and a recitation by Master James Perry, which were rendered very admirably, in fact it was a rich feast to the visitors to hear the children execute their pieces so excellently throughout.

Elders T. W. Brewerton, Moses Dudley, Evan A. Williams and Alexander Perry made a few encouraging remarks to the members of the Association, expressive of the pleasure felt in mingling in the exercises of the day. The Primary have paid to Emigration \$10.00; Logan Temple, \$9.10; for 1881.

Yours truly,

VISITOR.

PARIS, IDAHO.

Minutes of a general meeting of the Sisters held in Paris, Saturday and Sunday, April 22nd and 23d, 1882. Present on the stand—President Wm. Budge, Julia P. Lindsay, E. Collings and M. Rich, of Stake Presidency of the Relief Society; Mrs M. I. Horne, of Salt Lake City; Prest. A. Laker, of Stake Primary and others.

10 A. M.—Singing; prayer by President Wm. Budge; singing.

Prest. Lindsay was pleased to meet with the sisters, and to have the pleasure of Sister Horne's company, and trusted all would give her their faith and prayers, and those who should speak, that they might do so by the spirit of God.

Sister Horne thought it was better for all to meet together, as it would be impossible for her to visit them in the different settlements. We are living in peculiar times. Satan is trying all he can to overthrow us and therefore we must pray continually for God's protection and care, and live humbly and prayerfully before him. The speaker had always made it a point of committing herself and family to God's care, before starting on a journey. Advised mothers to teach their children to be truthful and obedient to their parents; said, Are we seeking to live the will of our Heavenly Father? If we are not, we will be beaten with many stripes, for we have the same chances as our brethren. We must seek the Lord and learn his ways. Too much time must not be spent in toiling to clothe the body. We will have to get rid of our traditions, and step forth, when called upon, and do our duty; for the Lord will help those who help themselves; although persecution may come heavily upon us, yet she did not think the Saints would ever be driven again; but the Saints must be united, all would be called to account for the deeds done in the body. Advised all to attend to

their meetings, and their minds would not become darkened. Prayed God to bless and enable all to do right.

Counselor Maria Rich said she was happy to meet with her sisters, and bear her testimony. We enjoy great privileges now to what we did thirty or forty years ago. We have the Prophets and Apostles of God to instruct us, yet do we realize these blessings? Trusted all would prove faithful to the end.

Prest. Budge was pleased with the good instructions the sisters had given, and for the peaceful spirit that had been in attendance. It was just as necessary for the sisters to be instructed as the brethren; for there was not much pleasure in associating with those who are unable to converse on topics of vital importance to both parties. Those who stay away from their meetings miss a great deal of good instructions, and it shows they are not as much interested in the things of God as they should be. Sisters as well as brethren, should not sustain those whom they know are their enemies—those who would destroy their husbands, fathers and sons, and sever every tie of kindred. Wished the sisters to use an influence with their husbands, as counselors in these matters. We are too careless in the training of our children; for we do not do our duty towards them. We should get them around us in the evening and talk to them of the things that pertain to their good. We should do this in their early days; remember the words of Solomon: "Train up a child in the way it should go and when it is old it will not depart from it."

Singing; Benediction by Elder J. U. Stucki. 2 P. M. Singing; prayer by Bro. Collings; singing.

President Lindsay said she would answer a few questions which had often been asked in regard to these two days' meetings. The Presidency of the Stake had advised us to get up these district meetings, that we might hear from the different sisters, for they could instruct us in the things of God.

Sister Nancy Pugmire said she was pleased to meet with the sisters, was proud of those who held positions in this Stake of Zion. Always felt like going on, and help to build up the Kingdom of God. Wished to do all the good she could and speak words of kindness to all; if she saw any one in want, was always taught to aid them, and help those who were placed over her. Was interested in the young ladies of Zion and was proud to associate with the young ladies of this stake. Prayed the Lord to bless all the sisters and help them to do their duty at all times.

Sister Alice Rich had noted the want of confidence in our daily life. We should strive at all times to live our religion and to be humble and prayerful. Happy is the home where confidence is not broken. We should live uprightly and honestly and do our duty. The Lord has promised to fight our battles if we will keep his commandments, and if there are more bills passed in Congress they can do us no harm.

Sister Horne regretted not being able to meet with the young ladies separately. Our daughters have sat under the voice of the Prophets of God, and have been instructed in things of great importance. Do not fear our enemies; but fear God and keep the laws He has given unto us. The things of this world are nothing compared with the riches of eternity. Mothers teach your children good manners and politeness to all with whom they may associate. If you teach them such good things when they are young, you make an impression upon them which is not easily erased. Remember the Sabbath day to keep it holy. The Lord will not hold us guiltless if we allow our children to break the Sabbath day. Let us set the example and then our children will walk in our footsteps. Deal firmly with them,

but not hardly; avoid all whipping and fault finding, and then they will honor us. This is a mission that devolves upon the mothers, and it is no light matter to be a mother. Our minds are somewhat similar to our bodies, they need food—spiritual food, that will enable us to overcome all the little trials of our every day life. Related an instance illustrative of the fact that after we commit a bad deed, although we may sorely regret the occurrence of the same, yet we would not be able to remove all recollections of having done such a thing. The sisters should get a knowledge for themselves, and search their hearts and see if they are serving God. If we are united the Lord will help us, and we need not fear our enemies.

Sister Collings: We are all the children of God, and have the grand privilege of living in these valleys of the mountains, for the express purpose of preparing ourselves for an exaltation in the kingdom of God. We should shun the evil and do that which is good. The Lord will strengthen us if we trust in him. Never neglect our prayers, or the evil one will have power over us. We are our own agents; we can do right or wrong. The Lord is not pleased with evil doers any more than we are when our children do wrong. Let us be careful of the example we set our children. If we labor in righteousness in our Father's kingdom we will receive our reward. Let us overcome all our weaknesses, and do all we can to help build up the Kingdom of God.

Prest. Lindsay was delighted with the good instructions given, and trusted they would be remembered by all.

Singing, Benediction by Elder H. Margetts. Sunday, 10 A. M. Singing; prayer by Bp. R. Price; singing; Sacrament administered.

Sister M. I. Horne showed the necessity of enjoying the Holy Spirit of God while addressing the Saints; although she had nothing new to advance to the people, yet, as Paul says, it is necessary to have our minds constantly stirred up in remembrance of the Gospel of Christ. Alluded to the action of Congress concerning our people, and exhorted all not to swerve an inch from the path of duty; although persecution might wage strongly against us.

In administering to the sick among the Saints, it is necessary that we not only rebuke the powers of darkness, but command it never to return to the house again; related an incident in connection with the principle. Spoke upon the power of Satan in trying our integrity, as in the case of Job. Satan is also waging war with the Almighty, but if we keep his laws Satan will be overcome, and Zion will rise triumphant. We must be humble in order to be saved in the presence of God; and to this end we have to be proved in all things. The speaker then recited instances from the Bible where the Lord had tried his saints to see whether they trusted in his promises. Alluded to the necessity of good behavior among us. It will be our good deeds that will exalt us in the presence of God, and not our professions. Showed how the Lord had prospered his people in the wilderness, and how he had made it to blossom as the rose. The speaker had been tried, but, with the help of the Lord had overcome many things. In plural marriage this was noticeable; but she had believed in every principle revealed by God, through Joseph Smith, and consequently, when this revelation was given, she felt it her duty to observe it. Gave much advice to mothers in training up their children, and in order to successfully accomplish this, the sisters must have the spirit of God to direct them in all their labors. When the Lord blesses us, never forget to recognize his hand. Exhorted all to faithfulness and to seek that wisdom which cometh from God.

Prest. Lindsay: It is necessary that we live true Saints of God, be humble before him and

live our religion. If we do this, we need not fear the puny arm of man. It is very evident, by the prophecies that have been given, that the end is drawing near, and therefore we will be sorely tried, and it will take all our time to stand valiant in the cause of Christ. Let us then live so as to be worthy of a salvation in the Kingdom of God.

Singing; Benediction by Elder Walter Hoge.

PRIMARY MEETING.

2 p. m. Singing; prayer by Elder J. U. Stucki; singing.

Prest. Lindsay announced that owing to the unavoidable absence of President A. Laker she would preside in her place. The children then went through a series of pleasing exercises consisting of songs, recitations, dialogues, etc., after which Sister M. I. Horne addressed the children, on good manners and politeness, in a very pleasing strain, asking questions and the children answering. She amused the children by telling them incidents, illustrative of politeness and good behavior etc., which occupied their attention throughout the whole of her address.

Bishop Price said he considered all the children among the Saints should attend these primary meetings, and mothers should endeavor to send their children to these Associations; because at these meetings remarks can be made which they can comprehend; while they cannot so easily understand the discourses that are delivered from the stand. Referred to the pleasure he experienced at the last Conference held in Salt Lake City at hearing the reports given by the presidents of the various institutions of the young. Prest. Lindsay, in a few closing remarks, felt pleased at the prosperity of the Primary Associations and trusted the Presidents of the same would be sustained in their positions.

Singing. Benediction by Prest. Wm. Budge.
ELIZABETH PUGMIRE, Sec'y.
JULIA BUDGE, Asst.; Sec'y.

LETTER TO A GENTILE LADY.

MY DEAR MRS. SCOTT:

I feel like chatting a little while with you to-day. I am much pleased with, and interested in your letters, because they breathe the spirit of an honest heart. I for one truly appreciate the character you accord to us, of being truthful, pure-minded, etc., and am sure I speak for my sisters when I say we do not wish you to keep silent, or cease to investigate or ventilate the principles of "Mormonism," for we consider as you do, that it is your business. We are not ashamed of our religion, which is the Gospel of Christ, "the power of God unto salvation unto all who believe." We think with you that woman should think, and act for herself as well as her brother man; and it must bring serious even fearful contemplation of the future, to every woman, who is a mother, when she reflects upon the crime that exists, and not only exists, but is increasing in the land. But we do not feel as those who are not of our faith, because we know if our children are faithful to the laws laid down in this Church for the guidance of the Saints, they will be saved from the sins and corruptions of the outside world, that they will be preserved pure and spotless, living lives of honor and peace. I wish you could believe as we do, for you would certainly be happier. There is no doubt in my mind but the "Mormons" are the happiest beings who inhabit this globe.

I can assure you that thousands of our women are just as full of faith as we; and should

they write, would testify of their happiness and contentment, declaring that they would not exchange the sweet peace they enjoy, through obedience to the laws of this Church, for all the riches of the Rothschilds; no! not for the queenly dominions pertaining to this earth; for we are living for eternity as well as time, and expect, if faithful, to reign with the just when the earth is purified, but we are also receiving our reward as we go along, from day to day, even that reward that follows well-doing. My acquaintances, who are many, have full confidence in God, and his power to deliver his people, consequently, do not fear what men are trying to do, to destroy us, and would go to the "stake" unflinchingly, rather than renounce one single principle of our religion. We realize that we are inheriting the legacy Jesus left us, and that "they who live godly in Christ Jesus, shall suffer persecution." The raging of the ungodly and corrupt against us, is still another link in the mighty chain of evidences we already possessed that we are surely engaged in the work of God.

It does not affect us to see the wicked prosper, as it does you, for we know that their reign is short; that God will come out of his hiding place and vex the wicked with a sore vexation. There will great calamities overtake the people, the day will soon come that safety will not be found, except among the Latter-day Saints; that despised people, whom this nation is now seeking to destroy and scatter abroad upon the face of the land. You speak of the love we seem to bear each other, which we do verily feel. Do you believe in Jesus? If so I would like to cite your attention to one of his sayings, to prove why we possess this great love for one another. "By this ye may know that ye have passed from death unto life, because ye love the brethren," which we believe includes sisters also. We do not see the miseries of life that you see, nor do we hear of them among our own people; but only as the sound reaches us, from the outside world. We know that hundreds, yes thousands, of Gentile wives could tell tales of abuse, heart burnings and jealousies, more cruel than was ever known by the great majority of Mormon women, for the simple reason, we have perfect confidence in the virtues of our husbands, and the man who would abuse a wife would be dealt with by those having authority in the Church. My soul too, abhors the doctrine of future rewards and punishments, as preached by many of the sectarian ministers. We do not believe in the hell they preach, neither do we believe that there will be children damned, nor that a murderer who has had a priest pray over him on the gallows will go to Abraham's bosom. We believe the Scriptures which say that "no murderer hath eternal life." We are encouraged in working the works of righteousness by the knowledge that we will be rewarded for the same, and *vice versa*, that all will be judged by the deeds done in the body, whether good or evil. Is not this reasonable doctrine? You express a desire for the faith possessed by the Mormon women! There is a way by which you can gain that faith.

The Apostle James says, "if any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

If you would read our works faithfully, with a prayerful heart, calling upon God earnestly to know of the doctrine whether it be of good or not, He will give you an assurance of yourself, of the truth of "Mormonism," so called, and such knowledge would inspire you with that mighty faith which we enjoy. This is the grand secret of our faith. I will now say good day, trusting to hear from you again soon.

Yours truly,

MARY F.

A HAPPY REUNION.

As a matter of History of our Relief Society we desire to report the proceedings of a Reunion, we had in Richfield Feb. 16th last, on the occasion of the completion and final settlement of all indebtedness of our comfortable Relief Society Hall, and Store-House, built by the two Societies of this City. A splendid feast was prepared and all the poor invited as also families of missionaries, and all who had contributed to the erection and completion of the building; this took in almost every family in our city. The large meeting house was finely decorated for the occasion, and although the throng was immense, yet every one seemed happy, and our worthy President, F. Spencer, bore testimony that he had never attended a gathering that gave him more genuine pleasure. Songs, recitations, and short speeches were rendered in a very excellent manner.

After the feasting, and the hands of the poor were filled with good things to carry to their homes; those also who were unable to attend through age, decrepitude, or sickness, were not forgotten; a bountiful supply was sent to their homes. The affair passed off very creditably to those concerned, and Prest. E. Ence and D. F. Farnsworth, and either of the Counselors were much complimented for the efficiency of their regulations. The principles of equality and universal brotherhood being conspicuous in all the arrangements.

Wishing the prosperity of all, I remain your sister.
ELIZABETH BEAN, Pres. R. S.

PLURAL MARRIAGE AND UNITY.

Reading the printed report of the proceedings of a mass meeting which convened in the Methodist Church in this city about the first of May, I was forcibly impressed with an idea advanced by one of the speakers, that was entirely new to me. At least I had never looked upon the subject in that light, although I had thought I was, both in theory and practice, thoroughly acquainted with the principle of celestial marriage. The idea was this: Polygamy (as the world terms our marriage relations) forms ties more binding; causing greater unity of our faith. I was surprised to learn they would admit this to be a fact. I had never before taken this view of the matter and I thought at first none but the evil one ever had; but upon reflection, changed my mind. I know plurality of wives to be a self-sacrificing principle, yet the motive is a good one; it being to regenerate and improve society in order to bring the sons and daughters of Adam back to their first primeval state, which is certainly most necessary before the coming of our Savior.

But you will say, no woman but a Saint could practise such self denial. How true! and there must be more than one, there must be two or more to accomplish the result determined by heaven, the plan revealed through Joseph Smith the Prophet! And if they are not true Saints indeed they will fail even then. How many have stumbled and fallen upon this rock. Many, very many. And why? Because they depended too much upon their own strength to support them and their own wisdom to guide them. Many very intelligent persons have erred, have gone astray and fallen by the wayside, because they forgot to be humble and to seek daily wisdom from the fountain of light and intelligence. I assuredly know a man who stands in that position needs the wisdom of God to direct him that he may be just to all and a wise steward. The adversary of souls is ever on the alert to tempt both men and women and destroy the peace and happiness which unity promotes and strengthens.

Woman, in order to be a wise counselor and

helpmate to her husband, should possess the spirit of Christ, and thus be enabled to love her neighbor as herself. Then she can and will act upon noble principles. But she must have a husband in whom she can have the most perfect confidence. Otherwise there is no foundation for happiness. This is one of the essential principles of "Mormonism" so called. But the question is, will polygamy (plural marriage) unite us more firmly together? If so it must be a righteous principle; for the Savior says, except ye are one, ye are not mine. And now since we have taken his name we are called the Church of Jesus Christ of Latter-day Saints. It is very important that we possess the spirit of our Savior, that we may not fail in one point of the law He has given to be observed. Did He not say to his apostles, Math. chap. xxviii, ver. 19, 20th: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you always even unto the end of the world?" Accordingly, to "come to Jesus," as our sectarian friends teach, is not all there is to do, but to study his commands that we may develop the powers and the talents given unto us by God our Father, and become like our elder brother and be saviors unto many. Much may be said upon this subject, but I think a hint to the wise is sufficient.

For instance, in these days popular opinion seems to be the standard by which right and wrong are measured out. This may do for the world of mankind; but will it do for the Saints, those who have taken the name of Jesus and made covenants to keep the laws of God? Shall we forget that our Father in mercy sent his Son, who has given rules to be observed in his Father's kingdom. This is called the higher law, and by keeping this law we break none of the laws of man, because it was framed for the good of mankind in general. Let us measure ourselves by this law, and by so doing we shall be wheat, while the other is only chaff. But chaff is useful while it adheres to the wheat, and might really fancy itself to be wheat, because it partakes of the same. But when loosened and thrown off, it is only itself chaff, and liable to be blown away by the wind. But the wheat has weight. It contains the germ. Even so with mortality. Do not all possess a germ of the Deity in their own bosom, which, if cultivated, will bear good fruit, but if quenched by the opinion of others it may shrink and float away with the chaff? Let us thank an all-wise Providence for every faculty, both mental and physical, that we possess, and pray for the intelligence his holy Spirit imparts to make a wise use of the same. Then when the rains descend and the floods come we may find that our feet are founded upon the rock, according to the parable of the Savior of mankind.

May 20th, 1882. M. E. KIMBALL.

HUMAN SLAVERY.

Professor Felix Adler, in his lecture on "The Position of Woman in the Present," offers to our thoughts a most painful theme, one that is calculated to impress the most careless mind. The details are terrible in the extreme. He says, very truly, that "woman in the present is, as in the past, the slave of her master—man," and remarks that if he should say slavery exists to-day, the statement would be received with incredulity. One at ease might smile and shrug her shoulders and say she is comfortable and contented, for some women who have husbands, fathers and brothers to take care of them in luxury think that all their sisters should be satisfied with their lot, while the truth is that many of them have not even the

common decencies of life. In Germany, according to an eminent physician, women are placed on a level with men. Eighty-five per cent. of those who die from mercurial poisoning contracted in the looking-glass factories of Germany are women. In England, where factory legislation has accomplished so much, an appalling state of things exists. In the "Black country," the chain and nail making parts of England, the reports of the government inspectors have told a terrible tale. In a row of chain shops women alone could be found at work, their husbands lolling idly against the walls. Men marry nailers, as they are called, to live on their labor, and drink up their earnings. The reason women are employed is because more work can be wrung out of them than out of men; they are more docile and submissive. For a week's work they have eight shillings, and after paying their baby tenders, the firers-up at the forge, and other expenses, have three shillings and sixpence left. In the agricultural districts women and children are worked in gangs, driven by the gang-master from field to field, far away from home, in semi-male attire. But the collieries of Scotland surpass the imagination. Women are compelled to work in mines filled with gas and flooded with water. They seldom live to be over thirty or forty years of age. Little girls of four are taken into collieries, and at six carry loads of a hundred and a hundred and fifty pounds on their backs. The women are nude to the waist and wear a pair of loose trousers. Around the waist is a belt to which is attached a heavy chain dragged between their knees. With this chain they pull loads of coal through long, low, damp passages, compelled to go on all fours like brutes, hauling in this manner loads 16,000 yards a day. Prof. Adler speaks of having seen a picture in which a man with his bare hands is digging a grave for his paramour. "But what," he asks, "is this to the picture I have drawn?" I should like to see some painter who can dip his brush in this mess of hell and paint naked women with belts about their waists and chains dragging between their knees. That picture would be real. It is not by their husbands alone that they are compelled to this toil, but by the owners of the collieries—the gentlemen of England. He speaks of the law in Switzerland giving to women an hour and a half in the middle of the day, and remarks that no provision of this sort has yet been made in free America. Yet in the old slavery days, a slave woman who had a child was always allowed an hour at noon from field labor. Prof. Adler says it is poverty that makes the woman question and it gives it its direst aspect.—*The Alpha.*

SPRINGVILLE, Y. L. M. I. A.

Resolutions of respect on the death of Sister Janet Whitmore, adopted at a meeting of the Y. L. M. I. A., March 15th, 1882.

Whereas, our heavenly Father in his wisdom has seen fit to call from our midst our much loved and respected sister, and,

Whereas, our departed friend and associate was worthy our highest regard and affection, her labors in our Association having been faithfully performed, we feel that some proper recognition of her virtues be had among us:

Therefore, be it resolved that we, as members of the Y. L. M. I. A., deeply mourn the loss of so valuable and faithful a co-laborer.

Resolved, that we hereby extend our heartfelt sympathy and condolence to her husband and family, and that we condole with each other in this sad affliction.

Resolved, that we present a copy of these resolutions to her relatives, and publish the same in the EXPONENT, and the Ladies Speaker, and and place the same on our record.—Com.

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DRIED FRUITS OF ALL CLASSES WANTED.
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Of Salt Lake City and vicinity will find the LARGEST and BEST SELECTED STOCK of
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Also, full and desirable lines, best brands
Children's Fine Shoes,
obtain the West. *Your Orders are Solicited.*
GEO. DUNFORD.

ELLEN B. FERGUSON,
PHYSICIAN AND SURGEON,
Office on Main Street, over Hardy Bros., Store.

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NOSE, THROAT AND LUNGS,

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Blankets, Flannels, Shawls, Linseys, Jeans, Brown Yarns, White Yarns, Colored Yarns, Cassimers, Tweeds, Cotton Batting, Wool Batting, Brooms, Washboards, Brushes, Etc., Etc.

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MRS. C. E. DYE,

Desires the Ladies of Salt Lake and those visiting the City, to call at her Show Rooms and see her New Stock of MILLINERY. The latest and most stylish modes of Hats and Bonnets, in Straw, Felt and Velvet. Also, a nice selection in Flowers, Feathers, Plushes, Velvet and Ribbons in the latest shades and stripes. Country Dealers, please Call. Ladies' Hair Work in all its branches. *Good Work Guaranteed!*

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—HAVE—
REMOVED TO THEIR NEW STORE, Nos. 124 & 126
CALL AND EXAMINE
Spring and Summer Goods.

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—AND—
BABY CARRIAGES.
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SALT LAKE CITY.

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 11.

SALT LAKE CITY, UTAH, AUGUST 1, 1882.

No. 5.

DREAMING AND WAKING.

Little maiden why that pouting?
Why that teardrop? Why that sigh?
Why that struggling? Why that doubting?
Why the flashing of thine eye?

Why sad thoughts and idle fearing,
To beset thy youthful heart?
How amidst a world so cheering,
Can you live from joy apart?

Now sweet maiden if thou'rt listening,
I will give to thee a key,
That will ope the gates all glistening
Of a bright futurity.

Seek thou first, through Father's blessing,
His pure spirit—to control
Every impulse of thy being—
All the feelings of thy soul.

In every word, and act, and feeling,
Seek for guidance from above,
For He loves in light revealing
To bestow on us His love.

Let e'en thought as well as acting
Be for good and usefulness;
Of thyself be most exacting,
'Twill ensure most happiness.

Cavil not at others failings,
Close thine eyes to others faults;
For we know not half the wallings
Hidden 'neath life's sacred vaults.

Mortals see but pride and vaunting,
Wrongfully our motives mould;
None but God can know the promptings
Of the human, wavering soul.

Be not prone to idle dreaming,
Building castles in the air,
Though the walls with stars are gleaming,
You can never climb the stair.

For the error in thy building,
No bright painting can atone;
It is all a brilliant gilding,
But without foundation stone.

If you heed not kindly warning,
You will taste the bitter woe.
Of awakening some bright morning,
With your castle fallen low.

Seek thou then the boon of working,
Labor bringeth more than gold;
In thy duties never shirking,
You will find a joy untold.

Seek with kind and gentle bearing
Deeds of comfort to bestow;
Others' griefs and sorrows sharing,
Others joys to make and know;

Be thou faithful, just, unswerving,
In the path of truth and right;
God our Father ever serving,
With a sterling will and might.

Then you'll feel a joy abounding,
That no mortal pen may tell,
All through life the words resounding—
Father trusting—all is well!

Gentle maiden, thoughtful standing,
With the great unknown before,
New ideas of life expanding—
Flooding thought and being o'er.

Take these words of loving greeting,
And the blessings intertwined,
They are lasting, never fleeting,
Keep them e'er in heart and mind.

Salt Lake City, May 18th, 1881.

E. R. S.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

Continued.

As soon as possible after arriving in a new and desolate country, such as this was when we first came here, Mr. and Mrs. Horne, who have ever been energetic and industrious, made themselves a nice little home in the 14th ward of this city, and from that time until the present have retained the homestead, adding to the house and improving it, and the grounds, as circumstances permitted. There their children have grown up to manhood and to womanhood, and others have been born to them under the same roof. From that home, sacred to love and duty, sons and daughters have married and gone out to homes of their own, and to fill honorable places and positions in the Church; full of faith and integrity to the Gospel whose principles they have been taught in early life, and in the spirit of which they have been nurtured and reared. Henry, Joseph and Richard have been called upon missions to preach the Gospel, and have faithfully performed the work. The girls are characteristic for self-reliance, energy of character, industry and perseverance; Mrs. Horne's children have all received a good common education and some have excelled in mental attainments. Mrs. Horne is proverbially a true mother; she has not only taught her children admirable traits of character, but she has excellent family government and discipline, and her children have formed regular habits that will be of more value than gold or silver without them. Mrs. Horne has not been without trials in her married life, although she has perhaps had none of those great changes that cut deeper into a woman's life than a two-edged sword. Whatever ordeals she has passed through have been such as the Gospel brought, or those which all share in sickness and death. Plural marriage was to her a principle of the Gospel given for the elevation and exaltation of the human family. Her belief in divine revelation, her great reverence for every principle taught by the Prophet Joseph, has helped her to receive truth, however much it came in contact with her own personal feelings and traditions. In speaking of her first knowledge of the order of celestial marriage, she says she has had strong testimony for herself that it is of the Lord. The following is from her pen:

"I felt that it was my husband's duty to obey this principle, yet I knew it would prove a great trial to me. I prayed to the Lord continually that He would give me strength to bear all things which it was his pleasure to bring upon me. One night, while my husband was away on an exploring expedition to the southern part of Utah, in the winter of 1851, while I was on my knees praying to the Lord, a heavenly messenger suddenly appeared at my bedside. He was clothed in a beautiful white robe, with a girdle around his waist. I can never forget the heavenly influence I felt around me while he spoke to me on the subject of celestial marriage. He told me that I had to pass through severe trials and afflictions, but, said this holy being, 'bear it all patiently; for it will exalt you, and you will shine brightly in the kingdom of God.' He then left me. I

felt perfectly happy and contented the next day; the house was so full of the holy influence that this messenger left behind him."

From this time Mrs. Horne became more than willing to enter into this holy order of marriage by giving her husband other wives. In due time this relation was entered into by mutual consent of all parties concerned. Mrs. Horne has borne herself nobly in all the different phases of plural domestic relations and conditions, and to-day will testify that the experience gained in this higher school of life, the necessity of self-sacrifice, is most refining and elevating in its nature. There are no nobler women on the face of the earth than those who live in this order of marriage, which is condemned by the outside world.

On the 13th of August another daughter was born to Mrs. Horne, which she named Julia Maria. At this time there were more comforts to be obtained for the sick, and the circumstances of the Saints were greatly improved, but there is one trial after another for those who are working out their salvation, and when Mrs. Horne's babe was only two weeks old her husband was called on a mission to the Missouri River to assist in the emigrating of a company of Latter-day Saints. The wife and mother, with a little family of six children, was left entirely alone. Yet notwithstanding her household cares and a young babe, Mrs. Horne spent considerable time among the sick and poor in her own neighborhood. She has always devoted much time and ability to the interests of others, giving counsel, attending upon the sick, comforting the mourner, and in all those offices of friendship and sisterly love that are so beautiful in woman. Mr. Horne returned with the company after a few months' absence, finding his affairs in as good condition as though a man had superintended every detail of his business.

Mrs. Horne had another, a second, pair of twins born on the 9th of November, 1853; she named them John Parley and Mary Isabella. The little girl died with whooping cough at the age of four months. On the 9th of December, 1855, the third pair of twins were born, both girls. They were called Pamela Eliza and Cornelia Harriet. The last two made four little ones born within two years and one month. The mother lay hovering between life and death for several hours after the birth of these twin daughters, and although she rallied and slowly recovered, it was a long time before she was able to attend to her household duties.

After she had partially recovered, during the time of her convalescence, her thoughts were much of heavenly things, and her mind drawn out in gratitude to God for the preservation of her life, as she was desirous of rearing her family in the fear of the Lord. While pondering upon the goodness of God upon one occasion, she was impressed to write her feelings, and gave vent in a sweet and tender little poem upon the birth of her twins, which might be appropriately entitled, "A Mother's Welcome." Mrs. Horne is inclined to the poetical, especially in a spiritual sense. She has the gift of tongues, and often under the inspiration of the Holy Spirit breaks forth in singing, in lofty strains of praise and even prophecy, which, when interpreted, breathe the true spirit of poesy. Her themes in song are always exalted ones, and partake of the sublime.

To be Continued.

SPEECH OF DR. MARIA ZAKRZE-
WEKA.

AT WOMAN'S SUFFRAGE FESTIVAL, BOSTON.

WOMAN IN MEDICINE.

It is now thirty-three years since the first diploma as doctor of medicine was given to a woman, Elizabeth Blackwell having conceived the idea of competing with men in the care of the sick as a physician, succeeding after some years of struggle, in being admitted into a regular medical college for men, in Geneva, New York, from which she graduated in 1849:

Through the favor of some prominent physicians, she had opportunity for practical observation in Europe, and in 1851 she returned and settled in New York. In 1853 I arrived in America, having similar views and plans, and soon became connected with her movement; thus I can claim to be one of the pioneer physicians of America.

Dr. Blackwell's course excited great interest all over the world, and in Philadelphia a Medical School for Women was started at once; that is thirty-two years ago. It received aid chiefly from the Quakers, who also a few years later started a hospital.

The New York Infirmary for Indigent Women was chartered by Dr. Blackwell twenty-nine years ago, and has opened since a good medical college for women.

The Chicago Hospital (Medical School for Women subsequently added) is sixteen years old.

The University of Michigan, Ann Arbor, opened its doors to women medical students about ten years ago. In some of the other States, also, the medical schools now admit women.

From America, the movement has extended to Europe, and the medical schools of the University of Zurich, of Paris, and lately of London and of Dublin, graduate women students on the same terms as men. Thus opportunities to test the willingness of women to study, and their capacity for practice in this branch of science, are increasing everywhere. Still opposition awaits those engaged in the profession, both as teachers and practitioners—the pioneer work is not yet done—and I can only express the wish that an opposition may continue to exist for at least sixty years longer.

It is only by overcoming obstacles, by penetrating and removing difficulties, that this reform will prove itself to be grounded on a solid foundation in the very nature of woman, and will lose its social phenomenal character. All womankind ought to congratulate themselves, that the help given by men has not been more general; that what has thus far been accomplished, has been chiefly done by women in opposition to men.

If women shall succeed in holding their position, as practitioners and scientists, for the next fifty years, as they have done for the past thirty-three years, then it will be proved that it lies in a woman's nature, just as much as in a man's to educate whatever faculties, to develop whatever talents she may be endowed with. For all I demand as the right of woman is free play for doing what is in her nature to do; and if she feels she cannot apply herself to anything else but the study and practice of medicine, all I ask is plenty of opportunity to fit herself through education, for that purpose, and afterwards a chance to try her capacity as practitioner.

So far, women have developed well in every branch of medical science, and compete with men in general practice, in obstetrics, and in surgery. We can show you as excellent women surgeons as there are men surgeons, and we are beginning to have also good writers as

well as women scientists, both here in America and in England.

Therefore, let us proudly say the women physicians are among the best practical woman's rights women. [Applause.]

MODERN ELECTRICITY.

We read in the morning papers of Tuesday the telegraphic news that "Admiral Seymour opened fire upon the forts at Alexandria at 9 o'clock this morning," which, calculating the difference in time, was actually put to press by every morning paper in every city in this country in two hours after the bombardment commenced.

The transmission of the first message over the wires between Baltimore and Washington was an achievement so wonderful that it was heralded around the globe. The laying of the first cable across the Atlantic, in 1858, laughed at and derided by wise men as impracticable and impossible, was accomplished. And after our Chief Magistrate and the Queen of England had exchanged congratulations over the great achievement, the cable parted, and there were sad faces, and croakers said, "I told you so." But those who were engaged in the enterprise did not lose courage; the broken ends were recovered from the ocean's bed and reunited, and, to-day, the laying of a cable across the oceans and the seas excites a simple newspaper paragraph of a dozen lines. Now the whole habitable globe is linked together by a network of wires; revolutionizing trade, commerce, exchange and all our methods of doing business. Instead of waiting nine or ten months for an answer to the letter to our correspondent in Calcutta, we converse with him almost as easy as with the customers in our stores and countingrooms.

Webster, in that magnificent passage descriptive of the power of England, said, "A power which has dotted over the surface of the whole globe with her possessions and military ports, whose morning drumbeat following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England."

Not only does her "drumbeat follow the sun and keep company with the hours," but, to-day, the long roll that calls her battalions to the field on the plains of India, or her sailors to their guns before the forts of Alexandria, has hardly ceased before its vibrations are heard the world around, and every newspaper in the land heralds on its bulletins the details of the fight before the smoke of battle has passed away. And all this has been accomplished in less than a quarter of a century, actually within a single decade from the laying of the first cable. Who will venture to predict what the next twenty-five years shall reveal in the application of this wonderful, mysterious, unseen and incomprehensible power?—J. C. P., in *The Watchman*, Boston.

A girl who can put a square patch on a pair of pantaloons may not be so accomplished as one who can work a green worsted dog on a yellow ground, but she is of more real value in the community.

What a blessing to the household is a merry, cheerful woman—one whose spirits are not affected by wet days and little disappointments, and whose milk of human kindness does not sour in the sunshine of human prosperity. Such a woman, in the darkest hours, brightens the house like a piece of sunshiny weather. The children go to school with a sense of something great to be achieved; husband goes out into the world in a conqueror's spirit. No matter how he is annoyed abroad, at home he is sure to find rest.

NOTES AND NEWS.

Iowa and Kansas are doing good and effective work for the enfranchisement of woman.

Woman suffrage work in Nebraska has awakened such a positive interest in all parts of the State that it looks as though they would succeed in giving to woman equal political rights.

A mass meeting of woman suffragists of Ohio will be held in the Murphy Tabernacle, Third Street, Columbus, O., on Wednesday, August 2d, for the purpose of organizing the Woman Suffrage Association of Ohio, which is auxiliary to the American.

A husband advertised in the Sheffield "Daily Telegraph," England, that he, Thomas A—, would no longer be answerable for the debts incurred by his wife. The wife retorted: "This is to certify that J, Elizabeth A—, am able to pay my own debts, now that I have got shut of Tommy."

It is said that Queen Victoria at Balmoral receives about forty telegrams in a day. She sits up until one o'clock in the morning, reading them and writing, and at eight o'clock resumes her daily duties. The Queen is never idle; her example for industry might well be imitated by those in the ordinary walks of life.

Victor Hugo has a daughter, Adele, in a private insane asylum near Paris. She is about 50 years old and is said to resemble the portrait of Madame Hugo, by Johannot. She is very proud of her father's fame, and repeats his poems from memory. The story of her misfortune is, she married a young naval officer without the consent of her father; he deserted her and left her penniless and without proof of the legality of her marriage.

Women should understand that no beauty has any charms but the inward one of the mind, and that a gracefulness in the manners is much more engaging than that of their persons; that meekness and modesty are the true and lasting ornaments; for she that has these is qualified as she ought to be for the management of a family, for the education of her children, for an affection for her husband, and submitting to a prudent way of living. These only are the charms that render wives amiable, and give them the best title to respect.

In his lecture recently delivered in New York, in connection with the silk exhibition, Mr. Herman Rocke pointed out the possibilities of silk culture in this country. Before the lecture the guests visited the tables covered with silk worms in all stages of life, from the egg to the butterfly, while a Japanese boy was reeling off the silk from the cocoon, and the weaving process was going on at the loom. Since the opening of the exhibition there has been added a large number of the various kinds of worms, and the hall has been decorated with Japanese pictures representing the silk culture in that country. The object of the exhibition, the lecturer said, was to show what could be done in silk culture in this country. The vast sums of money leaving this country could all be kept here. There were mulberry trees enough that would give food to the worms sufficiently to produce all the silk needed. It was easy work, the speaker added, for the children to take part in, by feeding and watching over the worms. He said that France was able, in a large degree, to pay her great debt incurred in the Franco-Prussian war, through the part the children took in the silk culture. In conclusion, he predicted a large growth in silkworm culture and silk manufacturing in this country within a few years.—*Scranton Republican*.

TOO LATE.

She lay in her lonely coffin,
With her wasted fingers pressed
Over the fair, full roses,
They had placed upon her breast;
And the head that ached no longer,
And the pitiful haggard face.
They had pillowed with gleaming satin,
Had shaded with costly lace.
Then I said—and my heart was heavy,
Recalling her life forlorn—
"Let none lay a rose on my bosom
Who have planted my life with thorn!"

They mourned her in softest whispers,
They moved with a reverent tread;
Who never had loved the living,
So honored they the dead.
"What glamour veiled your senses?
O cheated heart!" I cried;
"Come back and claim largess of love
From the mourners at your side!"
Then I said, and my heart grew bitter,
Remember her loveless life,
"Let none say 'peace to my ashes'
Who filled my days with strife!"

What! when dust returns to dust,
When the soul goes back to God,
When pain, nor delight nor passion
Is felt by this earthly clod—
Is that a time for tears,
For pity, for charity,
When life has been bitter and lonely
And love was a hollow lie?
Once it had been like manna,
All that her spirit craved;
Had sated her hungry longing—
Once it had helped and saved.
But now, when no gentle ministries
Her pulseless heart can move,
Come not with fond caresses—
Oh, mock not the dead with love!

For I know when her soul was starving,
These, in their righteous pride,
Like the arrogant Priest and Levite,
Passed by on the other side;
But when the toll of the death bell
Smote on their startled ears,
The hypocrites wails of anguish
Outnumbered the true heart's tears.
Alas! if the tender kindness
Spent on the confined dead,
Were lavished upon them living,
How sweetly their lives had sped!

JUNE L., in "Woman's Journal."

"A FEW MORE FACTS."

All intelligent people will agree with Scripture that it is but fair to judge a tree by its fruits. Now I claim that polygamy brings forth fruit of the very choicest kind. I was born and reared in this order, and am peculiarly proud of my parentage; would not exchange with the daughters of Queen Victoria. Most writers on this subject claim that polygamy must in time yield to higher civilization. How very absurd to be sure. Did not our parents come from the very heart of civilization but a very few years ago? And are they not among the noblest and most intelligent of the world? And did not this order of marriage shock and astonish them quite as much as the Christian world now profess to be shocked? Certainly, and it came in contact with their tradition, education, and every selfish feeling of their natures. And more, they were compelled to endure the scorn of the world, and of their nearest and dearest friends. But did they institute it? Did they seek it? Did they desire it? No, of course not. Common sense will answer that question. God, our Creator, positively commanded it; and what could they do? The trial was so great that many would have preferred death, and would no doubt never have received it had not God in His mercy shown it

to them individually by His power, for He knew the honesty of their hearts in doubting, and had respect unto their integrity. A great many felt like this: We know it was practiced by the ancient saints; but, oh! do not require this sacrifice of us. But God strengthened them, and made them understand His glorious purpose in establishing it; how He could by this holy order people the world with a righteous seed and purify and improve the present state of mankind; and how, through this channel, those waiting in the spirit land might be brought forth, and population need not decrease as the world would have it, but increase on a grand scale through virtuous and God-fearing parents; for none but the highly-intelligent and noble-minded can make a success of plural marriage. It requires firmness, piety, faith, hope and charity to a very great degree; and when they talk about degrading, I wonder and smile at their ignorance, and totally fail to see one degrading feature in it. Why, it is the very essence of purity.

Now I will let you take a peep into my neighbor's affairs, that is, the polygamie ones. Here is Mrs. W. on my right; she is the second wife, has a lovely and comfortable home, and a large fine family of ten, ranging from two to twenty-three in age; also one belonging to another wife (deceased), which she has reared as her own. They are truly a happy family, and a very good lot of boys and girls. The first wife comes frequently to visit them, and I have often witnessed their meeting, unobserved; 'tis a hearty kiss and clasp of the hand, and all the children flock around for the affectionate greeting they are sure to get from "Auntie." She has told me she always sent for her when sickness came among them, "for she is such a good nurse, you know, and so kind." I called Sunday afternoon, and was delightfully entertained with sweet music and singing by the older girls. All except the two youngest attend school, and are in every way loved and cherished by a kind father, and almost the same as two good mothers. The first wife has also a very nice family.

Here is Mrs. S. on my left; she is a plural wife; has a family of twelve, four of them belong to a former wife who died. She is such a pleasant, good woman, and does not appear very miserable, I am sure; on the contrary, I don't know of a happier woman. She has a most lovely home, her lawn and gardens would command the admiration of any one. Her family are taught strict economy and industry, as is the case with most of us, else how could we subsist in this barren country, especially where there are so many in family. These are the kind of boys and girls who will bless any community and adorn society anywhere.

Now, I am one of a family of thirty children; was reared with my brothers and sisters under the kind care of a most affectionate father and loving and intelligent mothers. We were taught it was wrong to utter one impure word. We were called around in a family circle to sacred prayer every morning and evening. We love each other as dearly as own brothers and sisters. My brothers, ten in number, are large, fine-looking, noble men, an honor to their father and a pride to their mothers, and strictly temperate, not one exception. The girls are also average and make excellent mothers, and one and all to-day advocate plural marriage after all this "dreadful experience." Strange, isn't it? Well, this is some of the fruits of polygamy, and I might cite to many more facts of the same kind, but will conclude by stating my unflinching belief that this, the kingdom of God, will soon triumph over every other, and "woe, woe to all who will not humble themselves" and receive and obey the simple but glorious plan of salvation and eternal life, ere it is too late.

CHARITY.

TESTIMONY OF MARGARET WEST.

IN PRESENCE OF JESSE N. SMITH, SAMUEL H. ROGERS, SMITH D. ROGERS AND OTHERS.

We were living in Nauvoo when I first heard that it was right for men to have two wives. I never thought then of their having more than two; it looked an awful thing to me, and I said that I would not believe it was right, if an angel from heaven should tell me so. And again, I said that if I should hear the Almighty tell an angel to come and tell me it was right, I would not believe it. I knew very well what I thought. I thought it would only be to try my virtue, as Abraham's faith was tried, when he was told to offer his son as a sacrifice, and I thought the Lord would love me better if I refused to believe in such a heinous thing, for the Lord loves virtuous women.

I was very busy at that time, for we were preparing to go to the wilderness (that was what we called it then). I do not think I had at that time heard of the valleys of the mountains, but we termed it going to the wilderness. My daughters and I were very busy, parching corn, stewing squash for drying, and weaving cloth. In all my preparations I did not have time to go round and get the news of the day, but Sister Thompson and Sister Carmichael used to come and tell me what the folks were talking about, and who of the brethren had taken another wife. I told them not to believe a word of it, for I knew the authorities of the Church would put it down. They would say, "You may look out, for your husband is sure to get another." Sister Carmichael said, "If it is so, I know William (her husband) will take another wife, for he will do anything the authorities tell him is right." "But," she added, "I will go down and talk with Sister Murray about it." Sister Murray was Bro. Young's sister. In a few days she came again, having in the meantime seen Sister Murray, and asked if it was true that the brethren were taking more wives, to which Sister Murray had replied that it was too true. When I heard this, I was perplexed; I did not have much to say. I felt very serious over it, and made it a matter of prayer.

On the Sunday morning following, after my husband and I were ready to go to meeting, we walked out through our gate, and he said, "Let us call in at John's (his brother's); perhaps some of them will go to meeting." As we passed through the gate, all creation was opened in vision to my view, as it seemed to me; we were as the grass of the field. I can see now how it looked as it ran off in the distance. Then I saw plurality of wives, the celestial order of marriage, open to my view, and knew it was right, and a virtuous principle, and pertaining to the everlasting Gospel of Jesus. Then I saw the authorities of the Church, and what they had suffered to establish this peculiar doctrine. It was a grand point in the Gospel, and had to be established in this generation; there was no getting around it, it had to come forth. When I saw the labors of the brethren, and their toils and sufferings, my heart was pained for them, and I loved and pitied them. I was no longer an opposer of the two-wife system. I did not speak of these things, but pondered them in my heart. I realized the beauty and glory and exaltation connected with this heavenly principle; it was grand and glorious, and I felt rapt in joy. I repented of my former unbelief, and went forth and was baptized for the remission of my sins in that respect, though at that time I did not confess to any person what the sin was, for the remission of which I was baptized.

It is not calling your neighbors' names that settles a question.—*Dieterich.*

THE WOMAN'S EXPONENT.

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SALT LAKE CITY, - AUGUST 1, 1882.

DESERET HOSPITAL.

The dedication services of the Deseret Hospital were held at the building on Fifth East Street, in this city, Monday, July 17th, at 11 o'clock a.m. Of the First Presidency of the Church John Taylor and Joseph F. Smith, were present, also President Wilford Woodruff and Apostle F. D. Richards. Presidency of Salt Lake Stake, Angus M. Cannon and Joseph E. Taylor, Mayor of the city, Wm. Jennings, Elders C. W. Penrose, L. John Nuttall, and Joseph Horne. The President and officers of the institution, also physicians in charge, matron and others. Dr. Seymour B. Young read the programme of the services. Professor C. J. Thomas had charge of the music. Prayer by President Woodruff, and after singing and prayer Dr. Young read the circular and appeal.

President John Taylor said his sympathies were extended to the ladies in their labors of love for the establishment of this hospital, where the sick of the Lord's people could be attended and have the benefit of the ordinances of the Church as well as skillful treatment. Accidents were numerous in these troublous times and sickness prevalent. It was right that we should have a place where the sick could be efficiently tended. Several of the ladies present had acquired a knowledge of those principles which were needful in proper attention to the sick, which he was pleased to recognize, for it was in accord with our religion to acquire all useful information to deal with disease, and physicians should not be bound by rigid rules, but act as directed by the Lord, because there were so many phases of the same diseases and so much difference in the constitutions of mankind. At the same time we were commanded of the Lord to "seek out of the best books words of wisdom," and to seek knowledge by learning. Yet we must not forget to call in the aid of faith, but while we acquire all the intelligence possible to be attained, at the same time we must exercise faith that the blessings of the Lord might be upon our efforts. The officers of the Association and all connected with it, had his best wishes, and he felt that they would have the blessing and favor of God. They should not neglect to avail themselves of all possible sources of knowledge, but seek for it in every direction. He closed by blessing the officers, physicians and attendants, and all connected with the hospital.

President Joseph F. Smith endorsed the remarks of President Taylor. This was a step quite necessary to be taken. It was in the interest of the afflicted and the poor. He would have been pleased if the institution could have been started in a better place. It was but a small beginning, yet it was better than none at all, and he expressed the hope that success would attend it, and that perfect union, harmony and good feeling would prevail among all who had the conduct of its affairs, so that the

good spirit of the Lord might be with them, and that while they exercised all the skill that was possible, they might be so sensitive to the whisperings of the spirit of the Lord that they would be able to obtain the power of God for the benefit of the sick, and that they might be guided in the channel of the best success. He believed that the Latter-day Saints had the right to obtain the blessing and direction of the Lord in all their affairs, and especially in such labors as those for the benefit of the afflicted; He invoked the blessing of the Lord upon the efforts of the institution, its officers and all who should receive the benefits thereof.

Apostle F. D. Richards offered the dedicatory prayer.

President W. Woodruff coincided with what had been said, and congratulated the sisters upon the progress of another labor of love connected with the Relief Society. That society, like other features of the Church and Kingdom of God, was organized to stay. He endorsed with all his heart the principles enunciated of looking to the Lord. We needed salvation. Men's ideas of medicine changed materially. The course of practice pursued when he was a boy would not be followed now. He related incidents in illustrations of this, and showed the necessity of the guidance of the Almighty in the treatment of the sick. He was thankful that we would now have a place for the treatment of the afflicted, where the Elders could walk in and freely administer the ordinance for the healing of the sick, and he felt that this institution would grow and increase and accomplish the purpose desired.

President Angus M. Cannon was gratified that the Sisters had been led to take the course which had resulted in the establishment of this hospital. They had been very faithful in their efforts in that Relief Society which was established by the Prophet Joseph Smith. Here was a place where the afflicted of the Lord's people could be watched over in a proper way and could be administered to by the good Samaritans. God had set His hand to establish Zion in its beauty and power, and he felt that this beginning would be looked back to as the germ of something much greater, which would reflect credit upon all engaged in it. He trusted that some extensive grounds would soon be obtained. He related an incident in his experience, showing the necessity and blessing of reliance upon the Lord for healing of the sick. He hoped the institution would be sustained by the faith and means of the people.

Mayor Wm. Jennings considered that this hospital was needed in this Territory. The sisters had done a good work. We had become a large community, and people of all classes were among us, also many who were afflicted from various causes. In some of the isolated places of the Territory there was lack of medical skill, and here was a place to which cases might be brought for treatment which they could not obtain where they lived. Here the sick could be treated in a way that they could not be among persons not of our faith. He hoped the ladies would keep in view, as he believed they would, the fact that this hospital was not for speculation but for relief. He hoped this building would prove large enough for many years to come. It would have his support, both by his means and faith.

Elder C. W. Penrose said there was no need for any remarks from him concerning the objects of this institution nor the benefits to follow from it; these had been well set forth by those speakers who had preceded him. He would say, however, that the institution had his sympathy and support, and he believed it would be successful. Some persons might wonder why Lat-

ter-day Saints who believed in healing by faith, needed a hospital. He showed that faith and science were not incompatible. That, according to the revelations of God, knowledge was to be obtained by study and also by faith; so with the treatment of the sick; the means ordained of God as remedies should be used and at the same time faith be exercised. They who had sufficient faith could be healed by faith. They who had not faith were to be nourished and treated with proper remedies; and these, it was written, should be used with "prudence and thanksgiving," with judgment and skill, but "not by the hand of an enemy." Therefore skill should be acquired by study. Women had always been recognized as good nurses, but only of recent date as skilled physicians and surgeons. He was glad at the progress of public opinion. He congratulated the ladies on the good work they had accomplished.

The next in order was the setting apart of the physicians and matron by President John Taylor, and Joseph F. Smith and others. Dr. Ellen B. Ferguson was blest and set apart by Pres. Taylor, Dr. Romania B. Pratt, President Smith officiating. Mary E. Greeno Van Schoonhoven Dispensary clerk by President Woodruff. Mary Ann McLean, Matron, by Apostle F. D. Richards. Benediction was pronounced by Counselor Joseph E. Taylor.

Mayor Jennings manifested his interest in this benevolent institution by handing over to the President a check for five hundred dollars. There is every prospect of success in this humane and much needed enterprise if the brethren and sisters respond to the appeal. It requires a great exertion on the part of those engaged in this work to establish an institution of this kind by donation. There is everything needed, and any donation of furniture, bedding, household utensils, crockery, cutlery, etc., will be gratefully received. It is hoped that the sisters in the different Stakes of Zion will feel it a pleasure and a duty to become members of the Hospital Association, and have their names enrolled with those more actively engaged in this good and noble work for the suffering and distressed.

RELIEF SOCIETY CONFERENCE.

The quarterly conference of the Relief Society, Salt Lake Stake, convened in the 14th Ward Assembly Rooms, June 16, Counselor Elmina S. Taylor, presiding, in the absence of Sister Horne who was unable to attend. After usual exercises, minutes of previous Conference were read and accepted, and twenty-three branches of the R. S. were reported by the Presidents, or one of the Counselors; after which Mrs. E. S. Taylor made some appropriate remarks. Singing and benediction and Conference adjourned until 2 o'clock p.m.

Afternoon Session: After preliminary exercises, speeches were made by Sisters E. S. Taylor and P. L. Kimball, on the duties of women and the privileges of the Gospel. Dr. Elvira S. Barney was the next speaker. She gave a most interesting account of her experiences during her three years' absence in the East studying medicine and surgery, said it made her heart ache to see the condition the world was in. She had sought diligently to prepare herself for usefulness in the profession she had chosen, and was rejoiced to be at home once more among the Saints.

Dr. Romania B. Pratt spoke of her few months' absence in the East and her great joy in returning home again; that Utah was the dearest place on earth to her, alluded to the great divines of the day and their preaching, said she could realize they had not the light of the Gospel. She went to hear Henry War-

Beecher and spoke of the absurd ideas he taught and his ignorance of the true light.

Dr. Ellis R. Shipp spoke upon faith and washing and anointing of the sick; appreciated the remarks of Dr. Pratt, as she had been placed in similar circumstances herself.

Mrs. S. M. Kimball made a few suggestive remarks and expressed her pleasure in having to-day physicians among our own people.

Mrs. Phebe Woodruff, in addressing the congregation, spoke earnestly in reference to the Deseret Hospital, which was being established by the Latter-day Saints, and appealed to those present to take an interest in this benevolent work. She also spoke of the benefit of the washings and anointings for the sick.

President Wilford Woodruff spoke very encouraging to the sisters, both in regard to the duties and responsibilities which necessarily devolve upon them and also of the administration to the sick and afflicted. Referred to the Deseret Hospital and the work of benevolence and charity expected of the Relief Society. Spoke of the union of man and woman in all things and how necessary it was they should co-operate together; the influence of mothers, the training of children, the work for the dead and many other interesting themes.

Mrs. E. S. Taylor then presented the subject of the Hospital in a very earnest and effective manner. Urged the sisters to become members by paying one dollar annually and have their names enrolled with those engaged in this noble work.

Mrs. M. A. Freeze announced that the Conference of Y. L. M. I. A. and P. A., would be held next day June 17, in the Assembly Hall. Conference adjourned for three months. Singing, "The Spirit of God, etc." Benediction by President Woodruff.

WORK.

Last Monday morning, while I was making my toilet, I was thinking over a very beautiful ceremony which I had witnessed the day before. It was all fresh in my memory then, and I wanted so much to sit down and write it all out. But the duties of the day were before me, the domestic duties of a wife and mother on Monday, and I had to content myself with looking wisely towards my pen, and then turn my thoughts upon other topics.

It occurred to my mind, that if the thousands of wives and mothers who have rare and beautiful thoughts which they would love to embody and put on paper, but to whom the opportunities of so doing never come, should once do, what I then thought of doing—all shut themselves up away from the household, away from their outer cares and perplexities, and commence writing—what a shock business generally would sustain. I laid this thought aside also, and went quietly about my work; remembering that I was no longer a girl at home, with a loving, indulgent mother and generous older sisters to look after and do the work if I neglect it.

However willing and efficient the person or persons may be who are paid for their services about the house, the care and responsibilities of domestic concerns being kept in order, must rest upon the wife and mother, if she will be faithful to her calling in all things. And sometimes they will rest heavily and feel burdensome, no matter how hard she may try to believe that labors of love are always sweet and light.

But let no young woman imagine the state of continued maidenhood preferable to taking upon herself the important mission of a true help-mate to man, which the great Father designed her to fill. Be it far from me to encourage any such fallacy.

What if wives must work? So must every one else; except some who shirk their real portions in life, and who will be pretty sure to fall short of their expectations in the day of rewards. We must eat. We must be clothed. Washing and ironing must be done for us all; and we must work and should enjoy it, generally. And when we have duties to perform which do not exactly accord with our frame of mind at the time, we must perform them with as good grace as possible, and try to be satisfied.

We who are constantly striving to prepare for the great future as well as to provide for the present, who strive to live not only for our own good, but for the good of our fellowbeings, and the glory of our Creator, have double or triple work to do. And in all, we must not forget nor neglect the practical part.

At this season of the year, we must remember and be on hand for our wheat gathering and storing away for future need. In this work, the older members of our Primary Associations, if properly encouraged and instructed, might render great assistance. They could raise beans too, with much profit. LULA.

A SAD EVENT.

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair."

Died in Salt Lake City, at the residence of Major W. W. Woods, at five minutes to five Sunday afternoon, July 23, 1882, Leslie Alma Dunford, aged 10 years, 2 months, and 23 days. Deceased was the son of Mrs. Woods by a former marriage, and was born in this city April 30, 1872. He was the grandson of Bishop Newel K. Whitney (deceased) and of Mrs. E. B. Wells. He was a bright, active and interesting boy, manly in his bearing and most tender and affectionate in his disposition. He was spiritual in his nature, loved to hear of heaven and the Savior, and was fondly attached to his relatives, to whom he was ever obedient, respectful and obliging, ready to render any little service in his power. His death was the result of an accident with a toy pistol, with which he was slightly wounded in the hand on the 4th of July last. The most careful attention was given to the wound, which appeared to be doing well, and he showed no symptoms of the terrible affliction until about twelve days after the accident, when he was attacked with lockjaw and paralysis. The little fellow suffered inexpressible agony day and night for a week. He was brave, patient and uncomplaining, never murmuring even in the most extreme pain. His mother was constantly at his bedside, watchful and hopeful until a short time before his death. The shock was a severe one to her and to his little sisters, and to all his relatives, for he was tenderly beloved. But he has gone where there is no more pain, nor sorrow, nor suffering forevermore; where the flowers he so loved and appreciated will bloom eternally in the gardens of paradise, and music, in which he found the greatest delight, will fill his soul with melody and joy unspeakable. We know that he has passed from death unto life and we should not call him back, yet our poor human hearts will bleed for a time at his absence, for as the poet says:

"That loss is common would not make
My own less bitter, rather more;
Too common! Never morning wore
To evening, but some heart did break."

HOME AFFAIRS.

IN the article entitled "Faith, Medicine and the Doctor," Galius should have read Galen.

FOR good and sufficient reasons, we decline for the present publishing notices of surprise parties.

SEVERAL Primary Fairs, worthy of mention, are not noticed in this issue, but reports will be given in due time.

SINCE the publication of the Circulars of the Deseret Hospital Association, Dr. Romania B. Pratt has been added to the Executive Board. The officers of the Association have been indefatigable in their labors in inaugurating this institution.

ON the 7th of August a grand concert will be given in the large Tabernacle in this city for the benefit of the Deseret Hospital. The building will be illuminated with electric lights. The musicians and performers all render their services free for this important, benevolent enterprise, and it is ardently hoped by all those most actively engaged in this charitable work, that the concert will receive the patronage of the general public. If as much means can be obtained in this way as is gathered every year by a circus in this city, the committee and all parties interested will consider it a grand success. Come everybody and bring your children and friends. Admission, twenty-five cents; reserved seats, fifty cents.

MRS. R. W. Tyler writes from Beaver: "I for one cannot express my appreciation of those noble, good, blessed women who have stepped forward in that much needed institution, a Hospital. May they live long to bless suffering humanity, may their purses never be empty, and may the gift of healing abide in that institution established under the auspices of those mothers in Israel. May the dews of heaven descend upon it, until all that come under its roof shall feel its benign influence. My heart and my soul is with you all in this noble work."

A YOUNG LADY DOCTOR.

Martha Paul Hughes, M. D., returned on Thursday evening, July 20, from an absence of about four years in the east, where she has been pursuing the studies of medicine, surgery and the sciences; thus preparing herself for a life of eminent usefulness. Miss Hughes, better known as Mattie Paul, left Salt Lake in September, 1878, and entered the Michigan University at Ann Arbor. At the end of two years she graduated as M. D., and received her diploma.

She made friends among the college students, who were willing to lend her their influence and assistance in the practice of her profession. She made good use of her time during vacation, and by that means earned money to enter the State University of Pennsylvania, from which she graduated as a Bachelor of Science, the only lady in the graduating class. Miss Hughes also excelled in the National School of Elocution and Oratory in Philadelphia, and graduated with honors. She has prepared herself for a lecturer and for literary work as a medical journalist, and will undoubtedly make a success of whatever she undertakes, if diligence, perseverance and good natural ability will accomplish it. Miss Hughes is a bright, intelligent, energetic and industrious young woman. She has already surmounted obstacles that would have daunted many older and more experienced, proving that she is endowed with courage to battle with and overcome the difficulties that ever line the path to honor and to fame. We bid the young Doctor a warm welcome home, and trust she will use the talents with which she is so richly endowed, and the knowledge she has gained, for the alleviation of suffering and distress, and in so doing find happiness and content.

Y. L. M. I. A. STAKE REPORTS.

The Young Ladies' Mutual Improvement Associations in all the several Stakes of Zion are hereby earnestly requested to prepare and send in a complete report to the Secretary of the central board in good time, that the Territorial report in full, may be handed in to the President's Office ten days previous to the October Conference. As there has never yet been a report from all the Stakes, it seems positively necessary to make this official call.

ELMINA S. TAYLOR, Pres't.
LOUIE WELLS, Secretary,
Central Board Y. L. M. I. A.

A MOTHER IN ISRAEL.

Inasmuch as our Heavenly Father has seen fit to take from our midst our honored mother and sister, Margaret West, aged 77 years, who departed this life June 19th, 1882, after a suffering illness of four months, caused from dropsy, we, the members of the Snowflake Relief Society, desire to show our appreciation and love for her, by sending the following resolutions of respect to our paper, and also a copy to the R. S. of Parowan, Iron County, Utah, where she was a faithful resident for twenty-seven years.

Resolved, that we hold in sacred memory her many virtues, both in precept and example: such as strictly keeping the Word of Wisdom since the year 1834; her firm integrity to the principle of Celestial Marriage, even to the last, when she willed the greater part of her property to a plural wife rather than to her lawful heirs; her many years of usefulness among the sick, etc.

Also that we strive to imitate her meekness and patience, benevolence and uncomplaining disposition, her economy and cheerfulness, her wisdom, in being a woman of but few words, and her devotedness to her God and his people.

She was the mother of ten children, and fifty-six grand children, and forty-nine great grand children, for whose sake she left her comfortable home, December 3, 1878, journeying in the dead of winter, to this new land, counting it only a pleasure trip.

During life her greatest delight was in the tillage of the soil, and upon her coffin was placed a sheaf of ripe wheat, encircled by a sickle, with the words, "She hath borne the cross, and will wear the crown."

WILLMERTH EAST,
LOIS PRATT HUNT,
ANNA M. ROGERS,
ELLEN LARSON,
LUCY H. FLAKE,
IDA F. HUNT.

Snowflake, Apache County, Arizona, July 13th, 1882.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

WASATCH.

The Relief Society Conference of the Wasatch Stake of Zion convened on Friday, May 12th, 1882, in the Social Hall, Heber City, at half-past 10 o'clock a.m., President Emma Brown presiding. Present on the stand were President Hatch, Bishops Thomas Rasband and Wm. Forman, Elder John Jordan and a few other brethren.

Choir sang. Prayer by Elder John Jordan. Choir sang. Minutes of the previous conference were read and accepted.

Sister Brown made a few opening remarks, and read from the EXPONENT an address given by the Prophet Joseph to the Sisters of the Relief Society in Nauvoo.

The following wards were then represented: Sister Forman gave a report of the Relief Society of the West Ward, Heber City. Sister Rasband reported the East Ward, Heber City. Sister Meekham gave a report of Wallsburg; said the President was away from home. Sister Cluff, speaking of Center Ward meetings, spoke very highly. Sister Wilson reported the Midway Ward. Sister Taylor reported the Charleston Ward.

Bishop Thomas Rasband, President Abram Hatch and Sister Brown each made pleasing and instructive remarks.

The choir sang and conference adjourned till August 11th, 1882.

Benediction by President Abram Hatch.
ELLEN LEE, Clerk.

NORTH OGDEN PRIMARY.

Report of a Primary Conference, held at North Ogden, June 7th, 1882:

Present on the stand: Eliza R. Snow Smith, Jane S. Richards, Louie B. Felt, Josephine R. West and others; President M. A. Wallace presiding.

Singing, "In our lovely Deseret." Prayer. Singing, "We thank thee, O God, for a prophet."

A poem of welcome to E. R. Snow Smith and ladies was repeated in concert by the Association.

Minutes of the last conference were read and approved.

The programme was rendered, as follows: Dialogue, "Going to Meeting," Harriet Barker and Annie M. Storey; recitation, "Orderly Habits," Rose Brown; song, "Birdies of the Greenwood," Ida M. Alvord and Emily Bailey; recitation, "Joseph Smith's First Prayer," Mary A. Reynolds; recitation, "We come," Margaret Holmes; recitation, "The Angel of Death," Eliza A. Chadwick; dialogue, "Kindness," Thomas and William Richards; song by three girls, "The Try Company;" recitation, "No Sects in Heaven," Elizabeth Richards; song, "My Little Blue Apron to Fill," Nellie Richards; recitation, "Be in Earnest," Wilson Rose; the fourth chapter of the Bible Questions and Answers were repeated in concert by the Association; recitation, "Lines Inscribed to E. R. Snow," Francis Wharton; dialogue, "Great Lives," by six boys and six girls; song, "The Good Boy's Resolve," Wm. S. Wallace.

President Wallace made a few remarks. Sister E. R. Snow Smith said she was happy in meeting with the children of North Ogden; thanked them for the welcome which they had given her on her arrival, and made other interesting remarks.

Sisters Louie B. Felt, Josephine R. West and Jane S. Richards gave some very good advice, encouraged the children to come to their meetings, and spoke about prayer.

Bro. Wm. S. Stowel made some excellent remarks.

Conference was adjourned for three months. Singing, "Lord grant that we in wisdom's ways." Benediction.

E. C. WALLACE, Secretary.
MARY STOREY, Assistant Sec'y.

FOUNTAIN GREEN PRIMARY.

Yesterday was a grand gala day here for both young and old; the occasion being the first Primary Fair held in this place. All were out in full force and beaming smiles. The Fair was held in Fountain Green Social Hall, which was freely tendered for the event.

There was a large display of articles that were both useful and beautiful.

Confectionery.—Pies, tarts and cakes of all descriptions. A plate of frosted pasties, by Miss N. Holman, aged eleven, was very good; as was also a pound of butter, by Miss Rozilla Crowther, same ago.

On the next table was a very creditable display of Knitted Goods. A pair of baby shoes, by Miss Clara Collard, aged 11; a knitted shawl, Miss Christine Smith, aged 12; a comforter of the same material, Hannah Skeen, aged 12; a pair of hose, Miss M. Adams, aged 12, and fancy open work hose, Miss Annie Neilson, aged 15.

The next table or stand was devoted to Plain Sewing, by hand. Amongst the articles of merit was an apron, by Miss Annie Turkleson, aged 12, and a large variety of patchwork; quilts and blocks, some the work of very tiny hands. Samples by Miss E. J. Curtis, aged 5, and several other little toddlers, about the same age.

Crochet Work.—A large assortment was put forward for inspection and criticism, consisting of tidies and lace of every description. Those that deserve honorable mention in this branch are Maria Jacobson, aged 11, Rozilla Crowther, same age, and Miss A. Neilson, aged 15.

Sampler Work and Designs in Wool and Zephyr,—on beholding which, carried us back to the days of yore, when our mothers used to amuse themselves in the same kind of fancy work. Some of the designs were neat and tasteful. The Ten Commandments, by Miss Ada Guyman, aged 14, was a very fair specimen. A sample worked by Miss Annie Turkleson, aged 12, was also very good.

Embroidery.—In this department, the Misses Caroline Otterson and S. E. Collard, aged respectively 12 and 15, displayed not only good taste, but originality of design, combined with excellent workmanship. Hearth-rugs, ingeniously contrived and put together in good taste and style; they were made by Misses Stena Jacobson and S. A. Aldread, aged 8 and 12.

Zephyr Flowers.—A very large display of wool flowers, of all hues, shapes and sizes; some in baskets, vases and cases; all were beautiful and well made. The little folks that made them may well feel proud of this their first effort.

Hair Work.—Miss Eliza Bischoff's exhibit was really very good.

Boys' Handiwork.—I cannot begin to enumerate them, there was such a large display. There were models of easy running wagons, harrows of all shapes and sizes, ladders, shovels, grindstones, and specimens of amateur printing. The grindstone, by Master Lewis Woodward, aged 12, was a very good model. A well made square harrow, by Master Tom Oldroyd, aged 13; model for violin, by J. F. Wakefield, aged 10, and a whole host of clever contrivances by the boys.

The committee of arrangements were Mesdames Hannah Collard, Laura Morgan, Mary Ann Anderson, Catherine Sorensen, Maria Christiansen, Maria Bischoff, Jane Crowther and Mary Guyman, assisted by Aunt Polly Johnson, Aunt Jane Woodward and Mrs. Mercie Ivry.

MISS ANNIE ANDERSON, Secretary.
MISS S. E. COLLARD, Assistant Sec'y.

VERNON PRIMARY.

The second annual meeting of the Primary Association of Vernon was held on the 15th of June, 1882. We are only a small association and too far away to unite with other wards, yet to encourage and interest the little ones, it had been arranged that they have a little Fair. The children met at the school-house at mid-day and partook of a bounteous dinner provided by the parents, many of whom were present. Upwards of one hundred joined in this exercise. After dinner the children's offerings were placed on exhibition. All were very pleasantly surprised to see the variety, taste and ingenuity displayed, for though we number but forty-four members, we counted thirty-nine articles on exhibition.

The afternoon was spent, after the usual exercises, in songs, dialogues, recitations, questions on different subjects, etc., etc. The President of the Primary Association of St. Johns, Tooele County, and from a ward of Springville, Utah County, were present. Both spoke very encouragingly to the children, pronouncing their little efforts as quite equal to those of Associations in other wards.

After spending two hours in dancing, the children were dismissed by singing "Our Own Sunday School." Benediction by one of the little boys.

Financial report, beginning June 15th, 1881, ending June 15th, 1882:

Names enrolled, 44; average attendance, 20; meetings during the year, 32; amount in treasury from last year, \$3.55; received during the year, \$7.15; total, \$10.70. Disbursed to the Salt Lake Temple, \$6.50; books, \$1.50; in treasury, \$2.70.

ESTHER A. BENNION, President.
MARY A. HICKENSON, Secretary.

MESA CITY.

Perhaps but few are aware that we have a Relief Society organization in this isolated country, as but very few reports have ever been sent from Mesa City. Our first conference was held March 11th, and a report was prepared and sent by our secretary, but for some reason it never appeared in the EXPONENT. We have quite a number of names enrolled as members, but have not accomplished much financially, in consequence of but few seeming to take an interest in the success of our society; this makes it rather discouraging for those who want to be workers in the hive. But out of the books we shall be judged. We have made a few quilts, but in a country like this, where the thermometer runs up to 115 degrees, the making of bedquilts is rather an unprofitable business. We are also making a very nice quilt, which we design as a Temple donation, and although there are but a few of us, we can see that we are improving both spiritually and temporally.

We have a good, faithful President, who endeavors to perform her duties faithfully, and is well beloved by the Society.

We are not so highly favored as our sisters in Utah, in having the presence, frequently, of those true and noble sisters, Eliza R. and Sister Zina, with their zealous co-workers, who seem to be spending their lives in the great and glorious work, which has been allotted to them to show woman her true and proper sphere in the great work of the last days, and may the blessing of high heaven attend them in their labors; and rest assured, if any of them should ever visit this country, they would meet with a warm welcome (perhaps rather too warm, unless they came in the winter). The EXPONENT helps to supply this want in a great measure. We can read accounts of their glorious meetings and almost imagine ourselves there; therefore it is always a welcome visitor.

Everybody enjoys this climate when they once get accustomed to it. We have about 10 months of the most agreeable climate in the world, to balance against about two months of very warm weather, and even then we frequently have nice cool afternoon breezes, which serve to help us out admirably. It is a very healthy country, which is saying a great deal in its favor. There is not a case of sickness on the Mesa, that I am aware of.

Ever praying for the success of the EXPONENT, I remain your sincere friend,
SARAH M. POMEROY.

RESOLUTIONS OF RESPECT.

Resolutions of respect on the death of Anina Phister, member of the 3rd Ward Primary Association of Logan City:

As God, in His wisdom, has seen fit to call another of His precious jewels, and as she has labored faithfully in the performance of every duty, we, as members of the Primary Association, unanimously adopt the following resolutions:

First—We sincerely condole with her guardians, her brothers and her sister, in this their heavy bereavement, and we tender them our heartfelt sympathy.

Second—May her many virtues be emulated by the members of our Association, so that her noble example may stimulate others to a life of virtue.

Farowell, Anina, we shall miss you,
But you have only gone to rest,
From all troubles and all labors,
With your parents you'll be blest.

Resolved, That we adopt these resolutions as a token of respect and appreciation of her sterling qualities, and that a copy of them be forwarded to her guardians, and also to the Logan Leader and the WOMAN'S EXPONENT.

SARAH G. TARBET, President.
ELEANOR C. COWLEY, } Counselors.
MARY A. TARBET, }

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

With all the false traditions in which we were born, and in consequence of the degenerate tide with which the human family have been drifting for generations past, and as the Lord had no organized Priesthood on the earth, it is not to be wondered at that in our ignorance of His ways the feelings of our natures should rebel against the doctrine of a plurality of wives. I remember how I felt, but which would be a difficult matter to describe—the various thoughts, fears and temptations that flashed through my mind when the principle was first introduced to me by my father, who one morning in the summer of 1843, without any preliminaries, asked me if I would believe him if he told me that it was right for married men to take other wives, can be better imagined than told; but suffice it to say the first impulse was anger, for I thought he had only said it to test my virtue, as I had heard that tales of this kind had been published by such characters as the Higbees, Foster and Bennett, but which I supposed were without any foundation. My sensibilities were painfully touched. I felt such a sense of personal injury and displeasure; for to mention such a thing to me I thought altogether unworthy of my father, and as quick as he spoke, I replied to him, short and emphatically, *No, I wouldn't!* I had always been taught to believe it a heinous crime, improper and unnatural, and I indignantly resented it. This was the first time that I ever openly manifested anger towards him; but I was somewhat surprised at his countenance, as he seemed rather pleased than otherwise. Then he commenced talking seriously, and reasoned and explained the principle, and why it was again to be established upon the earth, etc., but did not tell me then that any one had yet practiced it, but left me to reflect upon it for the next twenty-four hours, during which time I was filled with various and conflicting ideas. I was sceptical—one minute believed, then doubted. I thought of the love and tenderness that he felt for his only daughter, and I knew that he would not cast her off, and this was the only convincing proof that I had of its being right. I knew that he

loved me too well to teach me anything that was not strictly pure, virtuous and exalting in its tendencies; and no one else could have influenced me at that time or brought me to accept of a doctrine so utterly repugnant and so contrary to all of our former ideas and traditions. This was just previous to his starting upon his last mission but one to the Eastern States. Fearing that I might hear it from a wrong source, knowing, as he did, that there were those who would run before they were sent, and some would not hesitate to deceive and betray him and the brethren, he thought it best that I should hear it from his own lips.

The next day the Prophet called at our house, and I sat with my father and mother and heard him teach the principle and explain it more fully, and I believed it, but I had no proofs only his and my father's testimony. I thought that sufficient, and did not deem it necessary to seek for any further, but had I been differently situated like many were without a father and a mother to love and counsel me, probably my dependence, like theirs, would have been on the Lord, but I leaned not upon His arm. My father was my teacher and revealer, and I saw no necessity then for further testimony; but in after years the Lord, in His far-seeing and infinite mercy, suffered me to pass through the rough waves of experience, and in sorrow and affliction, I learned this most important lesson, that in Him alone must I trust, and not in weak and sinful man; and that it was absolutely necessary for each one to obtain a living witness and testimony for him or herself, and not for another, to the truth of this latter-day work, to be able to stand, and that like Saul, we "must suffer for His name's sake." Then I learned that "The fear of the Lord is the beginning of knowledge;" and that "He is nigh unto all those that call upon Him in truth, and healeth the broken in heart and bindeth up their wounds."

In a few days from this, my father started for the Eastern States. My baby brother had been very sick and was barely convalescent when he left.

He wrote me from Pittsburg, that was more than forty years ago; and though his letters are now worn and yellow with age, and the fingers that wrote them are laid under the cold and senseless turf, yet the sublime truths, though taught in simple words, will never perish, no, never; and often as I read them, I drop a silent tear and am led to say:

"I owe thee much. Thou hast deserved from me
Far, far beyond what I can ever pay."

Here is a copy of the letter written me from Pittsburg, July 10th, 1843:

"My Dear Helen.—I still remember what I told you when I left home, that I would write you. You have been on my mind much since I left home, and also your dear mother, who has the first place in my heart, then my dear children and brethren and sisters who have passed through much sorrow and pain for the cause of Christ.

"My dear daughter, what shall I say to you? I will tell you, learn to be meek and gentle, and let your heart seek after wisdom, and always speak kindly to your dear mother and listen to her counsel while you have her with you, for there is no one that feels the care for you that she does. My child, remember the care that your dear father and mother have for your welfare in this life, that all may be done well, and that in view of eternal worlds, for that will depend upon what we do here, and how we do it; for all things are sacred. God knows my heart and how I feel for my dear family. My prayer is that he will incline our hearts to serve him all the days that we shall live on the earth and our children after us through all eternity, that none of them may

An evil speaker differs from an evil doer only in the want of opportunity.—*Quintilia*

Benton

Elizabeth Howard

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 11.

SALT LAKE CITY, UTAH, AUGUST 15, 1882.

No. 6.

OUR GOD IS GREAT, AND NATURE IS HIS PROPHET.

Nature! glorious nature! 'tis of thee I love to sing,
And thy stupendous "changes," how lovingly I ring;
Well might the unenlightened, but the still adoring soul
Before thy Godly presence, bow down without control,
The child of God thou truly art, his image thou dost bear,
His handmaid, his beloved one! on earth, his chosen heir;
In all thy footprints, God is seen, and in thy beauteous hand,

And in thy smile, and fostering care, as witness thou dost stand
Of Him, the great Creator of all the eye beholds,
And all the starry worlds above, that the firmament unfolds.
Creator of all human-kind, in whom He doth declare
His image, both in form, and mind, eternally is there.

Oh! glorious nature! thou hast been a loving nurse to me
And ever fed, and filled my soul with glowing ecstasy!
In soft, low whisperings thou hast taught my craving soul to learn

The Alpha and Omega of a language that doth burn
Into the heart and brain of those, who with an ear attend,
Wait, ever listening to catch the message daily sent;
Its ministering aids are those that wait on nature's call
It may come in the cataract, or in the cascade fall,
It may be written on the vault of Heaven's ethereal blue
It may come in the starry night, when worlds appear to view;

It may come in the Summer rain, or in the zephyr breeze,
It may come in the running streams, or the language of the trees;

It may be in the flowers, the poets, nature names
For mirth, and galas, and alas! for solemn requiem claims;

In the oceans' roar, or on the land, or in the ambient air,
Voices are heard by listening ears, yes, voices everywhere.
The artillery of Heaven, 'tis grand to sit and hear,
With holy awe, and holy charm, but not one pang of fear!

It seems the voice of God to us, but not in lettered word
As when on some important deed the cannon's voice is heard.

Yes! nature is a Bible—of beauty, love and dread,
An open book, upon whose leaves our Father can be read;

His God-like presence broods around, his voice too, we can hear,
From which in Eden's garden Adam "hid himself" for fear!

May we so live that every day our hearts are joyful made,
And walk the earth, and hear his voice, yet never feel afraid;

For oh! so much of love is seen, so much of care display'd
For all the denizens of earth, how can we be afraid?

The Druids worshiped in their groves, in one of nature's Fanes
A temple reared to nature's God, without man's aid or pains.

And even in this "polish'd age" methinks 'tis sweet to stand
Upon the silent mountain top with upraised eye and hand,

And feel there's naught dividing us from Heaven's eternal blue,
But only that ethereal veil that hides Him from our view.

Oh earth! I love thee, as a child loves home, and all that's there!
My mother earth! thou art to me, the fairest of the fair.

And when within the sacred Book, we see thy future, grand,
It causes both the heart and brain to joyfully expand;

And realize how well content we'll be with such a home,
All purified, and glorified, where God and Christ will come,

And when within the sacred Book, we see thy future, grand,
It causes both the heart and brain to joyfully expand;
And realize how well content we'll be with such a home,
All purified, and glorified, where God and Christ will come,

And visit with the ransom'd Saints, and with the Klugs and Priests;
Whom they, the righteous, have redeemed from death, and sin released.

When all creation will pass thro' a new immortal birth
The holy book says newness, both to Heaven and to earth,

Then NATURE, empress of the earth, all glorified shall be
And never more within her hand the dreadful rod we'll see;

But in her sweetest, holiest moods, with aspect all benign,
She'll wield her sceptre but in love, to weld and to combine;

No jarring elements will then, discordant wound the ear,
But "peace on earth, good will to man" be nature's chanticleer.

August 4th.

HANNAH T. KING.

LETTER ON PLURAL MARRIAGE.

Miss Esther M. Parker, Greenville, Penn.

Dear Cousin: Although I so recently answered your last letter, I trust you will grant me pardon for thus unceremoniously addressing you again, but as I only merely touched upon the course our enemies are pursuing against us as a people, I wish to give you a few of my views on the subject, not as a retort to the many vile and libelous slanders so widely circulated about us, but to tell you truths as I know them. When I see men, who are, or should be, placed by the voice of the people at the head of the government, so far lose sight of their duties as guardians of the constitutional laws of this great Republic, as to enact special legislation to deprive a portion of her children (no matter how few) of the inalienable right to worship God according to the dictates of their own consciences and then seek to rob them of the greatest boon given to man to protect him in his liberty as a responsible being, the right of franchise, I cannot hold my peace. This right was bequeathed to us by our forefathers who suffered untold privation, fought, bled and many of them died for their country's cause, while our foremothers labored in poverty and distress at home, bearing the deep mental anguish of heart that none but true, patriotic wives and mothers could bear, it kindles the fire of old '76 in my blood, which I am ever proud and happy to say runs through my veins as uncontaminated, as when in the veins of my veteran father, who bore arms in the war of 1812. He ever taught his children that the spirit of our glorious constitution was heaven-born; and that God inspired Columbus to the discovery of this continent, and had reserved this land for the express purpose that our Pilgrim fathers and mothers might find an asylum from persecution; but what a fearful digression from the standard of justice and right that a Washington and his compeers so devotedly erected, when clergymen, politicians and the press all claim, that they now are taking action against us because we believe and practice polygamy.

Now my dear cousin this is not true, although they fain would make it appear so to the nations abroad, and thus deceive many otherwise well-meaning people of our own nation, for well do I remember the time in the year 1833 when my father and brothers were hunted day and night by our enemies, and only saved their lives by concealment, while my mother with a large family of little children in connection with many others

in like condition, was driven into the wilds of the frontiers by a mob whose faces were painted as black as Ethiopians—and this at the point of the bayonet, from Jackson Co., Missouri, barefooted through the crusted snow cutting our feet until our path was a trail of blood and however much we may deplore the fact this mob was led and urged on by a divine, who a few Sabbaths before had professed to be a follower of the meek and lowly Jesus. Was this because of our belief in polygamy? No, truly no: for the principle of plural marriage was not then known or even heard of in our Church. Why then did they become so infuriated against us? I know no other reason than that the angel, which John the revelator, saw flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, had come and fulfilled that mission by appearing to Joseph Smith, the great modern prophet, and giving him authority to preach the Gospel as did Jesus and his Apostles when on the earth; and it came so opposite to their preconceived creeds, that they sought to destroy it, by persecuting the Church of God. And that same spirit that caused them to do so then, is now most assuredly urging them on to deeds of great wrongs.

As you are aware by my former letter to you that I am a firm believer in and do sustain the principle of plural marriage—the celestial law or higher order of marriage, which not only unites husbands and wives for time but for all eternity, which last clause is the crowning point for all. I will explain more fully, if possible, my reason for so doing, and being a firm believer in the Bible, I will take that as my guide. I find by searching its pages where God said to Abraham the father of the faithful, (in whose bosom all good Christians are praying to repose) "I will bless them that bless thee and curse them that curse thee, and in thee shall all families of the earth be blessed;" Now this we understand is the promise pertaining to Christ the Redeemer, who should come and be crucified to atone for the sins of the world, that as many as would hearken to his word, might be brought back into the presence of God; also in Galatians, "Now to Abraham and to his seed were the promises made," and He saith not unto seeds as of many, but as of one, and of thy seed which is Jesus Christ, and all who read the Bible know that Abraham had more than one wife. Again I find the same promise made of Christ that he should come through the seed of Jacob; a man having four wives, and of these plural wives came the twelve patriarchs, whose names John the revelator tells us are to be written on the twelve gates of the holy city, even the new Jerusalem. In Kings I read that David was a man after God's own heart, and through his loins a chosen seed should be raised up even Jesus Christ the Redeemer. The Apostle Paul in his day tells the people how the Lord said, I have found the son of Jesse a man after mine own heart which shall fulfill all my will, of this man's seed hath God, according to promise, raised unto Israel a Savior, Jesus. Isaiah confirms the same by telling us, in that day there shall be a root of Jesse which shall stand as an ensign for the people, to it shall the Gentiles seek and his rest shall be glorious. Now I learn from the Bible that Jesse, the father of David, was the son of Ruth the plural wife of Boaz and that David his son had many wives, yet in nothing did he dis-

please the Lord only in the case of Uriah and his wife. In Revelations it says one of the Elders said unto me "weep not behold the lion of the tribe of Judah hath prevailed to open the book and loose the seven seals thereof. I am Alpha and Omega the beginning and the end; the first and the last. Again he says "I am the root and the offspring of David the bright and morning star, which makes it very plain to my understanding that God had great respect for those who believed and practised plural marriage, and indeed preferred that lineage for his holy son Jesus to come through, and as he is the root of David, who was a man after God's own heart, it becomes a most positive proof to me that Jesus Christ, is the chief-corner stone and author of this principle; therefore understanding and believing the Bible as I do, reason and my own conscience forces me not only to adopt the principle of plural marriage in my faith, but I must practise the same. I also read in John, Chapter 8, where our blessed Savior says, "if ye were Abraham's children you would do the works of Abraham." In Luke he says, there shall be weeping and gnashing of teeth, when you shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and ye yourselves cast out. But this is not all, as I have previously told you by letter. God has commanded us through Joseph Smith, our martyred prophet, that we must obey this law, as did his ancient servants and handmaidens that we may become one with him, or where He dwells we cannot come. For us as a people to ignore or set aside this principle would be to incur the displeasure of an offended God. I know those who are calling for special legislation against us, say plural marriage is degenerating and debasing, but I refer you to where Jesus said to his disciples, "verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones judging the twelve tribes of Israel: Now let me ask what is this regeneration he speaks of? Is it the mode of doing away with the patriarchal order of marrying more wives than one? No, that cannot be for Jesus says himself, that a house divided against itself cannot stand. And he would thereby destroy himself for He was born of that peculiar lineage; and all mankind would thus be left without a Redeemer, and therefore lose their salvation, then of necessity in order to follow him in the regeneration and become one with him we must be adopted into the same lineage, and to the works of Abraham and those to whom the promise of Christ was given.

The anti-polygamists say there are no true homes where polygamy is practised. What a strange contradiction in sinful man, praying Congress to enact laws to tear our family ties asunder, thereby casting hundreds of faithful, virtuous wives and their children on a cold unfeeling world, branding them with disgrace and illegitimate birth, and at the same time praying God that when they die he will take them to Abraham's bosom,—Abraham who was in every sense of the word a practical polygamist. "O, consistency thou art a jewel" It is also asserted by our enemies in Utah that we are an oppressed people, by priestly dominance and power; and that the women of Utah are ignorant and down trodden, living in a state of slavery and serfdom to their husbands and the priesthood. This, dear cousin, is, believe me, all false, and those who declare it know in their hearts it is not true. There may be homes that are not happy ones, and some women who are tyrannized over by their husbands. Let me ask you are there not similar instances in other denominations, both in our own country and abroad? If not we most heartily congratulate them. But if there is

such a condition of affairs near their own firesides we would advise them to give heed to the words of Jesus; "Pluck the beam out of thine own eye that thou mayest see clearly to take the mote out of thy brother's eye (or sister's as the case may be.) It is also claimed by our oppressors that the right of franchise for the women of Utah is monopolized for partisan purposes. This is also untrue. I have cast my vote at every election in the proper place and at the proper time ever since the privilege was granted in 1870, and I can truthfully declare I have never been instructed in regard to my choice of candidate, neither have others of our Church. I have read histories of the nations from the first period of man's existence on the earth, to the present time and I fail to find anywhere on the pages of history, in any age of the world where women have stood on a higher plane or broader basis of liberty and virtue than do the women of Utah, religiously, socially and politically.

With the deepest regard for the rights of humanity, I subscribe myself as ever,

Your sincere friend,

NANCY ARETE CLARK.

Farmington, Utah

Feb, 19, 1882.

LETTER TO A FRIEND.

ON THE DEATH OF A BELOVED BROTHER.

DEAR MOURNING FRIEND—I have just received the letter that tells me of your loss; and of your sorrow for the same; and at once, I sit down to say whatever a sympathizing heart may dictate, and make palpable on this paper, that though far away you may realize that I am near, and desire to offer a few words of condolence that may soften your grief on the removal of your dear brother from this stage of action; he had been a great sufferer, and there was no hope of a restoration to health, and vigor; then we may rest assured he was taken in love; "He is not dead but sleepeth." Will you put on mourning apparel, and black scarf for him, who is now covered with a glorious attire of joy and gladness, who is adorned with raiments as white as the unsunned snow? I know by my own experience, that Nature is imperative in her demands in such sad moments, and she has a just right to her dues, and when these are paid, revelation steps in, and pointing up to the glorious mansions to which he has attained, gently but forcibly bids the eye to cease its weeping, the heart to quiet its agonized throbbing; to dwell upon the love that has released a suffering being, to place it in joy and peace ineffable! it unfolds the vision of our mind, and we see our beloved released, from a suffering body, and emerging into a higher life; renewed, invigorated with every faculty expanded and increased in a ratio, that our finite understandings cannot compute. He is reunited with all the loved ones gone before him. Above all, your mother! your beloved, and most venerated mother—one you all so richly appreciated, imagine their reunion, both glorified and immortal beings, and finding himself in a place where God is most especially present. Though it may be, not yet admitted into the immediate presence of the great "I AM" but he, and all that blessed throng have received a fulness, according to their capability of receiving and enjoying, and are in a state of eternal progression, happiness and love. Longfellow beautifully says—and he often puts a volume in a sentence.

"There is no death! what seems so is transition,

"This life of mortal breath

Is but a suburb of the life elysian,

"Whose portal we call death!"

His poems all breathe of an inspired spirit!

teeming with intuition! and ever practical and healthy; but it takes a poet to discern all the blessed influences they contain. They are in truth,

"Songs that have power to quiet
The restless pile of care,
And come like a benediction
That follows after prayer;"

Shall I say more? Words sound vain in scenes of deep affliction, silence then seems eloquent. We conquer best when we fight the battle of life alone. We like David, when going to fight Goliath have our own armor, another's does not fit us.

Our heart says in deep sorrow to the choice and valued friend, don't speak, but grasp my hand, with the grip of love and truth, and strength will be infused by the sacred touch of heaven-born friendship. Would I were near to comfort you, but by the penning of this letter you will see that my spirit was with you in your grief; and who shall dare to deny that by some propelling power—the demonstration of which at this time we are very ignorant of, and at best "see through a glass darkly," who shall say that the spiritual breathings of a sympathetic spirit, is not conveyed instantly to its kindred, and congenial co-spirit? and throws over it a soothing, comforting, enlightening influence in the hour of trial, and gloom. When we have before our eyes, what the mind of man, by the inspiration of the Almighty has accomplished in this our day, when by aid of steam, and wire, and electricity, knowledge, has almost become omniscient, and we can make known our wants and wishes, thousands of miles distant, not only on the surface of the land, but side by side with the gulph stream of the mighty oceans; the wire conveys the wishes, and demands the sympathizing sentence, the telling of which carries balm to many a broken heart, or carries the secret affairs of nations to its expecting ally. Can we then have the least possible doubt that the Telegraphs of the eternal worlds are not millions of times more efficient than our terrestrial apparatus? Though beautiful, and admirable they are but as the toys of children to the accomplished mechanic! methinks that the glorious operatives of the empyreum smile with delighted approval, when they behold the attempts of the children of earth, to make this terrestrial globe a worthy footstool for the Creator and fashioner of the same. By the whisperings of the spirit of truth, much is made known to the listening ear of the truth seeker.

My friend, in this your hour of darkness and trial, may the light and truth of heaven dawn upon your mind. I shall not apologize for leading you a few steps into the paths of science, by which the Christian can draw analogy that opens the illumined volume of eternity, and enables him, or her, to rise above all terrestrial things, which are merely "suburbs of the life elysian."

I here lay aside the letter and would as a postscript, now we are on the subject of death, remark upon the many great ones of the world, and also some of our own venerated ones, among whom death has, within a few short years made such havoc; the last two or three years have been notable for the death of notable ones; and in the last few months Carlyle, Emerson, Longfellow and George Eliot, have as if by consent passed away. I must make a few of my sentiments palpable regarding these "honored dead," but now I feel my Editor will say *Quantum Sufficit*.

HANNAH T. KING.

Salt Lake City, July 24th, 1882.

Justice is on the side of woman suffrage.—
William H. Seward.

A PLEA FOR OUR KINDRED.

When the prison doors were open,
And the Savior entered there
They beheld the joyous token
Who had long lain in despair,
Oh, what pity filled his bosom!
How his heart yearned to redeem!
They who scoffed the Prophet Noah
Perished in the world's great stream.
How their elder brother loved them!
There he went from off the cross
Bearing love and mercy with him,
Anxious to repair their loss.
Faith, repentance and baptism,
He proclaimed to every one
Simple though the message given
He the same himself had done.

* * * * *

Though we're robed in gilt and purple
Silk and scarlet deck our form
Will it cause our God to love us,
While our kindred are forlorn?
Waiting for the rising temples
That our substance should adorn.

Salt Lake City, July, 21th, 1852.

M. L. M.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

Continued.

Mrs. Horne has ever been an active worker in benevolent directions for the public good. She was a member of the Relief Society in Nauvoo, and there gained some knowledge, through the teachings of the prophet Joseph, concerning the mission of woman in this dispensation, therefore when President Brigham Young effected a reorganization of the Relief Society in the several wards of Salt Lake City she was well prepared to take hold of the work understandingly. In the first organization of the fourteenth ward in this city, in the Spring of 1857, Mrs. Horne was set apart as a Counselor to the President of the Relief Society, Mrs. Phoebe Woodruff. In this capacity she labored diligently and faithfully until the time of the move South, when the Society was no longer able to operate as an organized body. On the 15th of October 1857, another babe, a little girl, was added to the happy household, making the eighth daughter. Of these boys and girls now grown to manhood and womanhood we shall have more to say towards the close of this brief history.

In April, 1858, President Young notified Mrs. Horne to prepare to go South as far as Parowan—Mr. Horne had been previously called to go in to Southern Utah to assist in developing the cotton interests in Dixie. This was at the time of the vacating of the city when Johnston's army had been sent to subdue the "Mormons." Think of the many families who left the homes they had labored so hard to make in this new and desolate land; and how many women with little ones around them were obliged to go out from homes, taking only the bare necessities of household comforts, and take once more to the tents and wagons for shelter! Mrs. Horne had a family of ten children and only two boys old enough to render much assistance. The children were not very well supplied with clothing for a journey of that kind, and one of the twin daughters was just recovering from a severe attack of inflammation of the lungs; but nothing daunted Mrs. Horne was mistress of the situation, and set to work in earnest, making the necessary preparations for the journey. This sacrifice of home under such peculiarly trying circumstances was one of the severest trials (Mrs. Horne says) of her life.

The distance was two hundred and fifty miles, and everything was in readiness to start by the first of May. She bade adieu to her pleasant home with a cheerful heart, relying upon God for protection for herself and children, knowing not whether she should ever see her home again. This heroic mother took her babe six months old in her arms and drove in a light wagon the entire distance. She had her four youngest children in the same conveyance, the eldest of them but four years old. What will surprise our readers, especially those outside of the "Mormon" Church, was that she took her husband's other family in the same wagon with herself. One can form some idea of the elevation of character necessary to rise above every feeling of selfishness under such circumstances as these were. It took some time to reach Parowan in this way, stopping to rest the teams and make calculations to camp where there was feed for the horses and cattle, and the family reached their destination about the first of June, among strangers and homeless; but Mrs. Horne soon made friends, Br. Edward Dalton and family were most kind in allowing her the freedom of their house to cook and eat; which was a great accommodation in a time like that, and soon after her husband came up from the Dixie country to visit them and built two small board rooms for them. Meantime Mrs. Horne earned enough by taking in sewing to make her little flock of children comfortable. It may be wondered how in a time of such scarcity, she could supply clothing for her family by taking in sewing. Some Saints had just arrived in Parowan from San Bernardino, loaded with goods, and in need of help to make up clothing, and Mrs. Horne gladly availed herself of this opportunity. Her eldest son, the only one old enough to render much assistance, returned to Salt Lake and was detained to assist in putting in late crops, so she was obliged to do without his help. In September, word reached the Saints who had gone South that difficulties had been so far adjusted that all who wished might return home. She received the news gladly, and sold what she could of the household furniture she had gathered around her, and engaged a man to help load up, and to drive one of her teams. Mrs. Horne arranged everything in the best possible manner, bade good-bye to her kind friends in Parowan and joyfully started for home about the middle of September. She drove one of the teams with her babe in her arms, as she had on the former journey, the man drove the other and the children took turns in driving the cows. Mrs. Horne is so thoroughly efficient a business woman, that she knows when others fulfill their responsibilities as they ought, and she soon ascertained that the man's services she had engaged were of little value—in fact she felt she would have been better off without him. The journey home was tedious and hard and when she arrived in Payson the man she had employed decided to remain there, so her own little boys drove the team and the girls drove the cows. They got along very well until they reached American Fork, when the wind started blowing furiously and beat directly in their faces, during the forepart of the day, making it almost impossible to travel. In the afternoon the wind went down and rain fell heavily. Night overtook them at Little Cotton Wood, and it was impossible to proceed any further in the storm so this courageous mother with only her little children and teams encamped for the night by the side of the road. They could not light a fire it was so wet and the little folks were hungry, sleepy and uncomfortable. Mrs. Horne says: "I hope I shall never have to pass another such a night. Our wagons leaked and the rain wet everything in them. I guarded my children the best I could during the night, and emptied

dish after dish of rain water which I caught. But as every difficulty has an end so had this one." At daylight they started on their journey and arrived in Salt Lake City in time to partake of breakfast in their old home; returning heartfelt thanks to the Father for his protecting care upon the journey and their safe return. Mrs. Horne took such a severe cold in the storm that she suffered from neuralgia in the face for the next three months. She had a hard struggle to get along with her family and all the domestic work after her return, as she was constantly in pain and without any help, but she managed to live and take care of her little ones; though the burden must have been a very heavy one. She had however the assistance of her son Henry whom she found in Salt Lake on duty when she returned home. Late in the fall of that year Mr. Horne returned from his Southern mission. Perhaps some idea may be gathered from the foregoing, of the fortitude and faith of "Mormon" women under trying circumstances—and while their husbands and often their sons are engaged in public duties in the Kingdom, in various fields of labor or upon missions abroad, preaching the Gospel to the nations of the earth. Who can read the foregoing and not feel that Mrs. Horne's mission, though of a home nature, was not as important a one in every sense of the word, requiring not only great moral courage and business tact, but great faith and trust in Him, who rides upon the storm and tempers the wind to the shorn lamb.

To be Continued.

MISCELLANEOUS.

The torture of a bad conscience is the heaviest a living soul.—*Calvin.*

No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—*Emerson.*

FLOWERS.—Much of the poetry of life springs from flowers! How delicate a pleasure it is to twine the orange blossom or japonica for the bride, to arrange a bouquet for the invalid, or to throw simple flowers in the lap of childhood!

FALSE DIGNITY.—True dignity does not scorn amusement. The man or woman who thinks innocent pastime foolish, has yet a lesson in good sound common sense to learn. Playfulness is by no means inconsistent with dignity and self-respect. Punch once said: "Men and women have died of dignity;" he meant false dignity.

PURSUIT OF KNOWLEDGE.—Boccaccio was thirty-five years old when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two. There are many among us ten years younger than Boccaccio, who are dying of *ennui* and regret that they are not educated to a taste for literature, supposing that they are too old.

No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom, not even science with its marvelous inventions and discoveries, can help us much in sustaining this republic; still less can godless theories of creation, or any infidel attempts to rule out the Redeemer from His rightful supremacy in our hearts, afford any hope of security. That way lies despair.—*R. C. Winthrop.*

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SALT LAKE CITY, . . . AUGUST 15, 1882.

THE POLITICAL SITUATION.

The present condition of political affairs in Utah is certainly peculiar. The Utah Commissioners appointed by the President of the United States, in accordance with the provisions of the Edmund's bill, were too slow in coming here to regulate the August election of the current year, and consequently some of those who are so anxious about the people of this little Territory, felt something must be done. They were not willing to let well enough alone, when all was peace and quiet, and allow the men who had filled the several offices creditably and efficiently continue until an election could be held according to the provisions already made by the statutes of Utah, and so communicated with Congress upon the subject and stirred that honorable body up to do something before the adjournment. Pursuant to the request of the Judges who, of course, were supposed to know the real needs of Utah, Congress invested the Governor of the Territory with power, to appoint men, to fill such offices, as would be, as they considered, made vacant, by failure to hold the August election. However in limiting the tenure of office, of men so appointed, to eight months; it appears a great mistake has been made, by those who should be thoroughly acquainted with the laws of election in this Territory, as no provision is made for any other regular election except in August, save the election for delegate to Congress in November. Without elaborating upon the matter of the term of these appointees of Governor Murray, one may perhaps be permitted to give an opinion concerning the authority invested in Gov. Murray to act in this most important, one might say vital matter. This supremacy given to one man over one hundred and fifty thousand people, is utterly at variance with all the true principles of a free government. A free Republic, according to the definitions given by the greatest statesmen that America could ever boast, is a government "by the people for the people." Gov. Murray may be considerate and act with great wisdom and prudence, but what does he know of the people, their needs and wishes over whom he has been authorized to exercise such wonderful power. The Governor has a splendid opportunity now to manifest that nobility of character that men in high positions should possess, or at least cultivate, in order to gain the love and admiration of the people; although he may esteem the regard of this people, their prayers and blessings of little value, yet they might be a richer mine of genuine wealth than all he will ever receive from the public treasury of the nation.

It would be well for those who are so exercised over Utah affairs to stop and consider, before they enter the lists in a political campaign against the people who wrested those desert lands from barrenness and made them teem with plenty for man and beast.

There is no person unless the spirit of prophecy was given him can tell what will be the result of this adverse legislation being put in operation here in this Territory. It is too serious a subject to make light of, and those who have labored so diligently and continuously in making Utah habitable and desirable, who have endured hardships no tongue can tell, in settling the waste places, need the wisdom of heaven to help them in this emergency, that they speak no evil, that they do nothing to bring them under the condemnation of the Almighty. "God moves in a mysterious way his wonders to perform," and no doubt it is all in the great programme, only we have not been permitted to see what was to be done; until the time came for this scene to be enacted. However it is well known to the L. D. Saints that God's hand is over his people and He will protect those who trust in Him and abide in his laws.

HOME AFFAIRS.

WE were gratified to see as a motto for the "Utah Journal," a new publication just issued in Logan, these words, "The highest possible liberty to man and woman." This promises well, and we have no doubt the paper will be an efficient help in all the various directions for the benefit and elevation of all who peruse its pages.

ON July 18, ult. Sister E. R. S. Snow and E. C. Clawson attended the annual meeting or Conference of the Primary Associations of West Jordan. The Association is under the presidency of Mrs. Eliza Bird. There were about two hundred children present, and the exercises were very well rendered, reflecting great credit upon all those who have the care of these little ones as well as the children themselves. Following is the programme: Select reading by Daniel Wright; recitation, Emma J. Merrit; Song, Annie and Mary Naylor; Essay, Solon Richardson; Articles of Faith in concert, Sarah A. Anderson, Sarah J. Anderson, Rosetta Bennet, Emily Egbert and Carrie Gardner; dialogue, Isaac Wardle and Neil Anderson; Essay, Rebecca Goff; Questions and Answers on the Restoration of the Gospel by, Archibald Haun, Joseph Goff, Albert Smith, James, Mary and Francis Goff; Dialogue, Naomi Goff and Rhoda A. Turner; recitation, David Haun.

ON Monday July 31, a special meeting of the Primary Association was held in the 21st Ward meeting house, Mrs Mary Davis presiding. Bishop Burt and other brethren of the Ward were present. A number of lady visitors were present by invitation, and addressed the children, after they had finished their exercises. The children kept very good order. The singing and reciting was all well done, and spoke well for those engaged in the entertainment. Interesting remarks were made by Mrs. Zina D. H. Young, Ellen C. Clawson, Emmeline B. Wells, Bathsheba W. Smith, Romania B. Pratt, and Louie Felt.

UNION Ward Relief Society held its annual meeting on Thursday August 8, in the Ward house, Mrs. Elizabeth Richards presiding, Bishop Phillips and Counselor Terry, also other brethren were present. Visitors from Salt Lake Sisters M. I. Horne, H. M. Whitney and E. B. Wells. The annual report was read by the Secretary, showing what had been done during the past year, which was very creditable indeed. The business seems to be conducted in the most economical and thorough manner. After the sisters had finished speaking, Bishop Phillips made a few remarks, upon several subjects of interest, also alluded to Job and his suf-

ferings, and compared his condition to that of any who think themselves sorely aggrieved and afflicted nowadays. All seemed to feel well and enjoy a good spirit.

THE first regular monthly meeting of the board of directors of the Deseret Hospital, was held in the reception room of the building on Monday, August 7, at eleven a. m. Considerable business was transacted, and arrangements made for systematic work. Already eleven cases have been registered there besides some out door patients. The preliminary work of inaugurating this institution has been more arduous than the general public are likely to have imagined. The earnestness and determination of the ladies is most admirable. Great credit is due to the several committees, who have so ably performed their portion of work, especially the canvassing committee, whose duties are of a very delicate nature. There is still a great deal to be accomplished, and more remains, for it is a stupendous undertaking for women without means of their own, and depending upon the liberality of the people, and the several organizations. It is hoped that all Latter-day Saints will feel to sustain the movement, it is certainly a laudable enterprise, and one that will require patience, diligence, an abundance of faith and a large amount of money to make it permanently successful.

THE annual meeting of the Relief Society of Pleasant Grove, was held on the 3rd of August, in the meeting house of that place. There were present by invitation, Sisters E. R. S. Smith, Zina D. H. Young, and E. B. Wells, from Salt Lake City. Sisters M. T. Smoot and M. Johns, from Provo, Ann D. Bringham from Springville, Rebecca Standring and Sister Coleman from Lehi, Mary Hindley, Ellen D. Clark and Sister Greenwood from American Fork; besides some others from the adjacent towns. The Primary Association with their President and Counselors were at the depot when the sisters arrived, and greeted them with some of their "beautiful songs," rendered in the very best manner, their fresh young voices ringing out in the open air sweet, rich, clear and full of melody. Just beyond were some of the Juvenile martial band, in their stylish uniform, with their instruments playing their very best music to welcome the sisters. The meeting at ten a. m. was conducted by Mrs. E. Brown, President R. S. of that place. The sisters who spoke presented in a forcible and earnest manner the subject of the Deseret Hospital; they also touched briefly but explicitly upon many other subjects and alluded to the signs of the times.

In the afternoon the Primary convened numbering about 150 children. Mrs. Harriet C. West presiding, assisted by her Counselors.

The programme was exceedingly well rendered, and the best of order was kept although the meeting was long and the day was unusually warm. It is gratifying to see the great improvement that is being made through these Associations. Our visit to Pleasant Grove will be engraved upon the mind, in consequence of the representation made by the children.

OUR HOSPITAL.

Yes, at last we are so blest as to have a Home for our afflicted, and for the sick poor, wherein they will be attended by kind, and efficient physicians, and nurses who will carefully watch over, and attend to their respective cases. It has been inaugurated chiefly by the sisters, they mooted the subject a long time ago, but such an important affair takes time and means, and much consultation, with efficient minds to carry it out and accomplish something satisfactory. It

is a greater work, than the general public have any idea of, and nothing but brave hearts, clear heads, and enduring perseverance could have brought it, even into its present incipient state, for, as yet, it is indeed only an embryo, but there are visibly the germs of perfection in it, and an energetic spirit, one of love and charity, and heartfelt benevolence has attended its inaugurators. The dedication of the house and all its departments, which took place July 17th, 1882, was, in every way, impressive and animating. President Taylor, though suffering under a heavy domestic bereavement, presided, and spoke as he ever does, with wisdom and kindness, giving to the institution, and to all connected with it, his full approval, faith, and cordial support. President Joseph F. Smith followed in the same kind spirit; and all the speeches were to the point, and showed every heart beat with one pulsation, regarding the work on hand.

The sisters nominated to officiate in the Hospital were blest, and dedicated to their respective offices; President Taylor through all assisting, and officiating. Mayor Jennings spoke kindly, and wisely and endorsed his address with—as he called it, “a small donation,” which on opening was found to be a cheque for five hundred dollars.

The smile and approbation of our God is upon that institution, and will be, we trust, upon all who officiate in it. In all earthly undertakings men and women are God's delegates, and dispensers, and I feel in this affair, our people will make this a noble demonstration. Let us all, as far as we are able, follow the example of Mayor Jennings, even the “Widow's mite,” will be an addition to the pile, and let such not shrink from laying down the humble coin, feeling ashamed that it is so small, beside the noble donations of the rich, let us remember the words of our Savior and the plaudit He bestowed on “the poor widow” when putting in her “mite” which was a current coin of that day and age. The Scotch have a proverb “Many a nickle makes a mickle” and if the mighty masses that compose the church of Jesus Christ of Latter days, give but even a small donation, it will make a noble pile.

There is no doubt that it will be, that it must be a grand success, for God's blessing must be on an undertaking that is for comforting and for the healing of the sick poor of his people; and the prayers and blessings of the sick in that house will be a mighty Holocaust not offered in vain.

My mind is drawn by the subject in a retrospective manner to the magnificent Hospital of my native town—the old University town of Cambridge, England; it was a Hospital for a Prince. It was originally founded and endowed by a gentleman of the name of Addenbrooke; and it bears his name forever.

Addenbrooke's Hospital, SUPPORTED BY VOLUNTARY CONTRIBUTION. These words are inscribed in colossal letters on the upper part of the building. It has the appearance of a college, a broad carriage road extends past the whole building and continues around a lovely lawn, to noble iron gates opening on to the street; a clear beautiful stream of water about six feet wide and probably three deep, fed by the river Cam runs all round the grounds and from which the house is supplied. Commencement week which is a grand time with the University, and of course a great influx of visitors, the Hospital is thrown open for the inspection of the public, and the promenade is one of the events of the week. The building is large and spacious, and so perfectly clean and beautiful that until you are shown into the wards, it seems like visiting the mansion of a nobleman. I have often heard

the patients speak of the kind and efficient treatment they receive there, with love and gratitude. All the regulations are stringent and methodical and are observed imperatively or there could not be the exquisite order, every where visible. When Prince Albert was made Chancellor of the University and the Queen accompanied him to Cambridge, they made a handsome presentation to the Hospital—as their first act. All notable visitors do the same. I do not remember ever hearing a call upon the public to increase the funds. Such noble institutions are an honor to any country, and speak trumpet-tongued of the spirit, and of the religion of the people where they exist. I feel proud that we, poor people as we comparatively are, and young in years as a church, that we too have a home for our sick and afflicted; may our united prayers daily ascend as a people for the support and prosperity of the same, and may we ever bear in mind that faith without works is dead; and that the gold and the silver is blest only when it is laid out directly or indirectly to benefit the sick and the poor, and to do good in the kingdom of God.

HANNAH T. KING.

LETTER OF INSTRUCTION.

TO THE Y. L. M. I. A. LOGAN.

DEAR SISTERS:—Not being able to visit you we take this method of communicating with you. Our great anxiety is to do all the good we can to aid you in conducting your Association; that it may prove most successful and interesting to all its members. To do this hold your meetings regularly, and promptly at the hour appointed. Whispering, talking, laughing, or criticising, with a view to make light of the things we hold sacred, are contrary to the good order of well regulated meetings for the worship of God, and should be studiously avoided.

Correct minutes of all your meetings, the purport of what is said and done, and the names of the members should be kept and recorded in a suitable book. A full and complete statistical and financial report should be furnished the presidency of the Stake quarterly, giving as nearly as you can the condition of your association, number of meetings held, members in attendance, number of essays read, number of chapters read in Bible, Book of Mormon, and other church works.

Invite all the young ladies also young married ladies to join you—we would like all to take part in the exercises, and endeavor to make them as instructive and as interesting as possible.

We would suggest that a portion of the time in each meeting be devoted to bearing a testimony of the knowledge you have of the Gospel, and of the great blessings we enjoy as a people. Encourage all to be chaste, virtuous, truthful and humble, and to avoid the very appearance of evil.

Observe the counsel of President Taylor in reference to dancing, and refrain from round dancing to excess.

Encourage intellectual entertainment, read good books, and seek unto God for wisdom to guide you in all you do. We bless you in so doing.

Your Sisters in the Gospel.

(Signed) HARRIET A. PRESTON, Pres.

KINNIE B. CANE.

IDA IONE COOK. Counselors.

WEST BOUNTIFUL WARD.

Our Society is not a large one in point of numbers, but all of the sisters feel well in the work, and are striving to do good. We have had to contend with disadvantages, in having no permanent place for our meetings, but now the

entry in our new meeting house is completed, and in the future our meetings will be held there. We are united in our labors, and feel to work for the interest of the kingdom of God, and for the improvement of each other. On the 25th of July, the sisters of our Society met at the home of our loved President, Mrs. Susan Grant, on the anniversary of her 50th birthday, to show our esteem for her, our appreciation of her labors as the President of our Society. We presented her on that occasion with a clock, with the wish expressed that “even as it may keep good time for you, may you be enabled to keep good time with the work of God, until you shall be called from time into eternity.” Sister Susan responded by thanking the sisters for their kindness and congratulations. She was also the recipient of some beautiful presents from her own loved ones. A poem composed for the occasion by Lucy Darke Muir, appreciative of the friendship the sisters felt for Mrs. Grant, was a pleasing feature of the entertainment. We were joined by the brethren at supper. After which we spent the evening in songs, music, recitations and speeches. We had a most enjoyable time, one long to be remembered; and at a pretty late hour we repaired to our homes, fully satisfied with our associations of the day. Wishing success to your valuable paper, and for all our Societies, I am yours in the covenant.

LUCY D. MUIR, Sec'y.

SALEM PRIMARY.

The Primary Association of this place was organized November 20th, 1879, by Sister Eliza R. Snow Smith, with one hundred and nine members present; Sarah D. Curtis, President; Joanna Hanks and Jarmela Taylor, Counselors; Joanna Hanks, Secretary; Lucy A. Taylor, Assistant Secretary, and Marrilla Gardner, Treasurer; in the place of Joanna Hanks, Laura L. Jones has been since chosen to act as Counselor.

The Association was doing well when the President moved to Arizona in the Spring of 1880, since that time our progress has been slow; but with the good counsel of those over us we hope to continue to teach and instruct the young to the best of our ability.

On June 21st, we received a visit from our Stake President and Counselors of the Y. L. M. I. and P. Associations. * * * The Primary Association was then reorganized by Sister Zina Y. Williams assisted by her Counselors, under the direction of Bishop C. D. Evans, with the following officers: Laura L. Jones, President; Jarmela Taylor and Caroline B. Lapper, Counselors; Lucy A. Taylor, Secretary, and Gunnil Hening, Treasurer.

During the meeting a great many encouraging and instructive remarks were made by the sisters, each one having something new and interesting to relate to the children. Bishop C. D. Evans made a few timely and interesting remarks; expressing his thanks to our Provo sisters for their kind attendance, in which we all feel to join. Singing, Benediction.

LAURA L. JONES, President.

LUCY A. TAYLOR, Secretary.

SISTERS VISIT TO MORGAN.

The R. S. Y. L. M. I. A. of Morgan Stake was held Saturday and Sunday, July 29 and 30. Mrs. Lydia Rich presiding. Counselor Samuel Francis and other brethren were present, Pres. Smith attended part of the time, also Sisters E. R. S. Smith and E. S. Taylor, from Salt Lake City. The reports were good from the Relief Society; and the young ladies' reports were very creditable indeed. The meetings were very

well attended and an excellent spirit prevailed throughout. On Monday morning at 11 a. m. the Primary Conference and Fair was held. Although the Fair had been opened first on Saturday afternoon. There were about 300 children present. The house was beautifully decorated for the occasion, with flowers and evergreens, under the direction of Sister Rawle and Brother Welch, and hung with mottoes of a great variety, the work of the children, two of them were by some little girls "God bless Sister Snow, God bless our Primary," and other interesting and happy reminders. There were excellent specimens of fine needle work by girls who were quite young; one pair of tucked drawers made by Georgina Smith, five years old. A quilt made and quilted by Mountain Green Primary, very neatly done. Quilt by South Morgan Primary. Knitted stockings, very good stocking yarn spun by a girl 13 years old. Master E. Crouch 14 years old had modeled a very pretty little violin and some models of animals of wood. Also a fine display of vegetables. Master J. Stewart a pair of man's slippers stitched by hand. Master Joseph Welch 13 years, penmanship very neatly executed. Lions, dogs, birds, and other things fashioned of clay by the Geery boys of Round Valley, from 9 to 14 years old. Handsome pillow lace by Sarah Ayers 15 years old. Then there were little rollers, toy tables, wheelbarrows clothes-horses by the boys were quite numerous, and indeed a variety of wood-work. Some very neatly executed by Octave Ursenbach. Then there were pies, cakes, and bread of a great variety. A serenade by the brass band of Morgan, was one of the pleasing features of the visit of Sisters Eliza R. S. Smith and Elmina S. Taylor, to Morgan City.

OBITUARY.

DIED, July 24th 1882, in Salt Lake City, of ovarian tumor,, Jane Todd, of West Weber Weber Co. Sister Todd was born in South Church, Durham, England, emigrated to Utah Oct. 23rd 1881. She was well known to the Elders who were on missions in the work of England, and always made them welcome to her table and her home. As a Latter-day Saint she endeavored to live in obedience to all the principles revealed for the guidance of the Saints. Her health had long been delicate, and when the nature of her disease was known, and an operation was made for her relief determined on, she expressed her entire submission to the will of the Lord, whatever the result might be. On July 20th 1882, at her own request the operation was performed by Dr. S. B. Young, assisted by Drs. Anderson and Ferguson, in presence of Dr. J. M. Benedict and other physicians. She bore the operation well, but forty-eight hours after septicæmic symptoms manifested themselves, and in spite of the assiduous care and skill of her medical attendants, she died July 24th. The next day her remains were deposited in Salt Lake Cemetery, to await the morning of the first resurrection. An aged mother and two daughters mourn her departure, as well as many friends by whom she was highly respected.

COM.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

MILL CREEK WARD.

A report of the reorganization and proceedings of the Relief Society of Mill Creek. Our Association was reorganized August 14th 1877, under the direction of Bishop Reuben Miller and his Counselors. With the following named officers: Mrs. Rhoda A. Miller, President

Elisabeth Hill and Ann Lemoh, Counselors; Sarah A. Snedaker, Secretary; Miss Nellie Spencer Asst. Secretary; Mrs. Araminta North, Treasurer; Melinda H. Butterworth Asst. Treasurer.

Some time ago Sarah A. Snedaker, resigned her office on account of leaving the Ward, Nellie Spencer was chosen Secretary. Since that time we have received donations in cash to the amount of \$415.05; property, \$128.45; labor, \$16.15. Disbursements, to P. A. Fund, cash \$26.00; Salt Lake Temple, \$21.50; Logan Temple, \$100.00; poor in cash, \$160.00; and in property \$85.11; remaining in Treasury \$107.55; property, \$43.34. We have stored for Zion, wheat to the amount of 497, bu. 18 lbs.

I am happy to report our Society to be in a thriving condition. All seem to take a lively interest. Our President has not been able to attend much during the last few years on account of poor health, though afflicted and suffering much of the time, she lies on her bed preaching the Gospel and her good influence is felt in the meetings, and her great and one object is the Church and kingdom of God. We feel to be co-workers with you in doing all we can in regard to sustaining and upholding those that are placed over us; for we realize that the time is coming when we will have to see after the things of God and not after the folly and fashions of the world; sustain our own people in preference to the outside element. We must become united for where there is unity there is strength and if ever there was a time that strength was needed it is now, to withhold the opposing power that has been allowed to rise up among us.

We remain your sisters in the Gospel.

RHODA A. MILLER, Pres.

NELLIE SPENCER, Sec'y.

MILL CREEK WARD, JULY 13th, 1882.

EDITOR EXPONENT:

DEAR FRIEND—The Primary Association of Mill Creek convened in Conference at the Ward Meeting House, Friday June 23, at the hours of ten a. m. and two p. m. respectively. President Ellen C. Clawson presiding. There were over two hundred children present. After the usual opening exercises, the reports of the four Primary Associations were read. The exercises of the day consisted of songs, recitations, dialogues, questions &c., which were well rendered. On account of the resignation of the Secretary and Treasurer of the Primary Association of the second district, Sisters Agnes Merrill and Mary Samuel, were selected to fill the vacancies. Also on account of the death of Sister Elizabeth Birch, President of the Primary Association of the fourth district, Sister Elizabeth Winder, was selected to fill the place of the deceased, and Mary Merrill as second Counselor. President Ellen Clawson and Coun. Camilla Cobb, each gave the children some excellent instructions encouraging the children in storing wheat. Also spoke of beans as a good thing to store up. The President of each association expressed their pleasure in having the sisters meet with us, and listening to the many good instructions they gave the children.

Brother Lemmon and Plant, spoke encouragingly to the children and expressed their pleasure in listening to the exercises. Altogether the children had a time long to be remembered.

MARGERY ANN NORTH. Sec.

BEAR LAKE.

Minutes of the meetings of the 8th Semi-Annual Conference of the Relief Society of Bear Lake Stake of Zion, held in St Charles meeting

house, July 15th and 16th 1882. Saturday morning 10 a. m. Meeting called to order by Pres. J. P. Lindsay. After the usual opening exercises, roll called for R. S. Stake officers and presidents of branch R. S. Statistical and Financial reports from fifteen societies were read. Minutes of previous Conference were read and accepted. Verbal reports by the Presidents of the branches of Relief Society, as follows: St Charles, Pres. Mary Jacobs, Bloomington, Pres. Sarah Greenhalgh; Paris 1st Ward, Counselor E. Collins; 2nd Ward. Pres. M. A. Shepherd; Ovid, Pres. M. Carlson. Liberty, Montpelier and Bennington, not reported. Georgetown, by Pres. Lewis. Fish Haven Pres. Frances Howell; Garden City, A. E. Cook; Soda Springs, Meadowville, Lake Town, Randolph, Woodruff, Saleratus Creek, not reported, and Dingle Dell, by Pres. J. Sparks.

The societies that were represented are all in a flourishing condition. Counselor E. Collins expressed her gratitude to her heavenly Father for his goodness in permitting the people to meet in Conference, under such favorable circumstances. Said those who neglect attending their meetings will lose the Spirit of God; and their minds will become darkened. We should do nothing to cause our Father in heaven to withdraw his Spirit from us, let us strive to keep all the covenants we have made, and be humble before God at all times. The time is nigh at hand when the judgment of the Almighty will be poured out upon all nations, and the Saints will have some of these to contend with; therefore let us strive earnestly for faith to overcome. Advised parents to reason and talk with their children in kindness, by so doing they will gain an influence over them; teach them to pray to God, and look to Him in sickness, and He will hear and answer their prayers. We should attend our meetings; seek first the kingdom of God and all needful things will be added. Treat the teachers kindly when they visit you, and listen attentively to what they may have to say. Sister Sarah Holmes felt to respond when called upon, said it is a great privilege to meet together, and talk of the things of God, try to overcome the timidity which naturally oppresses us when we rise to speak, we should study, read and improve our minds, for we cannot be saved in ignorance. Pray and teach your children to pray in the family circle; they will become accustomed to it, and will respond whenever called upon in meeting or elsewhere. Try to overcome evil, and do that which is right. If the sisters felt as interested as they should do there would be more of them present on this occasion. We ought to be alive to our duties. There is a great work to be done, and the time is short in which to do it. Meeting adjourned until 2 p. m. Singing, Benediction.

2 p. m. Y. L. M. I. Association occupied the afternoon. Sunday 16th at 10 a. m. Meeting called to order by President Lindsay, choir sang. Prayer. Singing. Pres. Lindsay said we are all like children, striving to learn the best methods of attending to our business. Was glad to see so much liberality manifested by the sisters, as there had been in regard to building the Temple. We should all be anxious to have that building completed. Spoke of the necessity of assisting to emigrate the poor from the old countries. Said we should cherish a spirit of humility and attend to our prayers, both publicly and privately. We ought to attend our meetings and get spiritual food, for we are as much in need of that as we are of temporal food. Spoke of the great responsibility resting upon mothers, in training their children in the fear of God; said we should encourage them to go to their Primary meetings. Gave some valuable instructions on the subject of plural marriage, and said we should take a

course that would gain the confidence of all with whom we may be associated. Encouraged the sisters to patronize our Church publications, especially the WOMAN'S EXPONENT. Spoke of storing grain, said the judgments would commence at the house of the Lord, and we should prepare ourselves to meet coming events. Asked God to bless all the organizations of the Church and kingdom of our Lord.

Bishop J. A. Hunt said he felt well while listening to the instructions given by Sister Lindsay, and knew they were directed by the Spirit of God. We are called upon to build temples and send of our means to assist in gathering the poor from the nations of the earth, we should ask ourselves the question, what have we done in responding to the calls made upon us from time to time? We should be liberal in doing good with the means which God has blessed us with. Donate freely to help build temples, gather the poor, and be foremost in all that is good. We are apt to be forgetful of these little things, and our minds need stirring up often by those appointed to instruct us. Referred to the Bible presented by the Relief Society, to the people of St Charles for the meeting house, returned thanks of himself and the people to President Jacobs and Relief Society for their kindness. Meeting adjourned until 2 p. m. Singing. Benediction, F. McCann.

2 p. m. Sacrament administered. Afternoon occupied by the Primary Associations. Conference adjourned until the 13th and 14th, of January 1883.

E. PUGMIRE Sec'y.
JULIA BUDGE, Asst. Sec'y.

Statistical and Financial Report of the Relief Society of Bear Lake Stake for the six months ending June 30th 1882. Statistical, teachers, 126; members, 451; total officers and members, 575; meetings held, 129; average attendance, 217; church papers taken, 164; WOMAN'S EXPONENT, 34. Statistical, on hand at date of last report, cash, \$66.62 cts., property 628.16; wheat, 635 bus. 22 lbs; Receipts, cash, \$220.23; property, 161.28. Disbursements to needy, cash, 11.70; property, 13.76; emigration, 47.25; temple cash, 131.00; property, 25.90; home industries, cash, 14.87; property, 27.55; books, cash, \$10.00; missionary, 1.00; building property, 10.24. On hand, cash, \$145.75; property, 875.70; wheat, 635, bu. 22 lb.

Semi-Annual Conference of Primary Associations of Bear Lake Stake, held at St Charles, July 16th, 1882. Counselor Elizabeth Pugmire presiding. After the usual opening exercises, the minutes of the previous Conference were read and approved, after which the financial report was read as follows. cash received, \$41.20; property, 9.45; total, 50.65; Disbursements, cash, \$21.44; temple, 14.80; charitable purposes, 11.60; on hand cash 10.04; property, 9.45; total, \$67.33.

Verbal reports were given by the several presidents of the Associations. Coun. E. Pugmire addressed the congregation, and was followed by Bishop Henry Lewis, Brother George Osmond, Sister Holmes, Brother Thomas McCann and Pres. J. Lindsay, all expressing a pleasure in witnessing the advancement of the children, and the diligence with which the officers had labored. A good spirit prevailed during Conference which was adjourned until January 16th 1883.

ANNIE LAKER, Pres.
SUSANNA BOOTH, Sec'y.

PANGUITCH.

The eighth Quarterly Conference of the Relief Society of the Panguitch Stake of Zion was held at Panguitch, Friday June 16th 1882.

Prest. Barbara Myers presiding. Present on the occasion were Apostles F. M. Lyman, John Henry Smith, Stake Prest. James Henric M. M. Steele, J. W. Crosby Jr. of the presidency of the stake, also Bishops and other visiting brethren from different wards. After the usual opening exercises Prest. Myers made a few appropriate remarks and invoked the blessing of the Lord upon the Conference. The minutes of the last Conference were read and approved. Local and general authorities were sustained. Verbal reports of each Relief Society in the stake were given, showing the Societies in good condition.

Apostle F. M. Lyman said he was much pleased with the way the business was done, said there was a great deal of missionary labor for the sisters, we need some assistance and encouragement in all that we do. The mothers as a rule have the care of the children in their early training, and great responsibility rests upon the mother; they have the training of their faith, should weigh well what they say, should live so the spirit of the Lord would be our constant companion, Prest. Myers made some very appropriate remarks. Conference adjourned for three months. Singing, Benediction by J. W. Crosby Jr.

SARAH P. CROSBY, Sec'y.

PRIMARY FAIR.

Notes taken of the Primary Fair, held in the 1st. Ward July 20, 1882.

According to arrangements the children of the Primary Association with a few invited guests, met at the school house on Thursday July 20th, at 10 o'clock; after singing by the children, Elder A. M. Musser opened the fair with prayer, singing again by the children, when Brother Musser made a few remarks; after which he declared the fair opened.

The fair consisted of over one hundred articles, all made by the members of the Association; most of them are very young and deserve great credit for the interest taken as well as the varieties of work.

The little boys, I think, deserve special mention, their miniature wheel-barrows and garden tools, and other articles, all showing industry worthy of so good a cause. The girls did their part in flowers, and different kinds of fancy work, not forgetting the more substantial hand sewing and cookery. The fair remained open until Friday noon, when a sumptuous repast having been prepared, the members of the Primary Association, under the supervision of Sister Mary W. Musser, with a few invited guests, sat down to the feast. The children present numbered about 60, all healthy and happy.

After dinner was over, the people began to gather together for meeting, which opened at 2 o'clock. After the usual exercises of singing and prayer, we had a short programme by the children consisting of songs, dialogues, and recitations. Sister Ellen Clawson addressed the audience, expressed herself as being well pleased with every thing, encouraging the President in her endeavors to interest the children, as well as the great pains and trouble she had taken in decorating and making things so attractive; exhorted the mothers to come to meeting, and take more interest in having the children attend, that they may continue in the good path and increase in good works, made other excellent remarks. Sister B. W. Smith spoke of the improvement made by the children.

In the meantime a little surprise had been arranged in the shape of a beautiful ring, for our worthy President, Sister Alice M. B. Fletcher. Sister Annie Musser came to the stand and made an appropriate little speech in behalf of the mothers of the children. The

ring was then given to her by a little girl, very much to the surprise of the lady who stepped forward and expressed her gratitude, with the kind appreciation of those interested, and for the little token of remembrance which showed she had not labored in vain. Her feelings would not allow her to say much.

After some further arrangements the exercises were adjourned till evening and meeting was dismissed.

At the appointed time for the party, the house was filled with the happiest band of children it has been our lot to witness, some of their parents were present also, most of the time was spent in dancing. But the main feature of the evening was a grand march by the children around a car in the center of the room, decorated with the stars and stripes, and the following mottoes, 'Liberty, *E Pluribus Unum*, and In God we trust,' in gilt letters. The car contained five little children representing a miniature goddess of liberty, maids of honor, and pages, each holding the flag of our country in their hands. The children were all dressed in uniform, the girls with blue sashes, and the boys with red, the latter also wore paper caps trimmed with gilt and bright colors, making quite an imposing appearance. Dancing was kept up until 11 o'clock, the children expressed themselves as never having so good a time before, which no one doubted, that was present. Thus ended the happy two days.

A. M. B. FLETCHER, Pres.
M. W. MUSSER, Coun.
JULIA YOUNG, Sec'y.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

The following is a short sketch of the rise of the young gentlemen and ladies Relief Society in Nauvoo which was printed in the Times and Seasons in the year 1843, and the reading of it will doubtless bring to many a friend of yore pleasing reminiscences of the days when we were young.

"One evening in the latter part of January last, a few young people having assembled at the house of Elder H. C. Kimball; the follies of youth and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the loose style of the morals, the frivolous manner in which they spent their time, and their too frequent attendance at balls, parties, etc., when Elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them such instruction and advice as the spirit of the Lord might suggest to him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity.

"An appointment having been given out, a number of the young people assembled at the house of Elder Billings, when Elder Kimball addressed them for some time upon the duties of children to their parents, to society and to their God; exhorted them to lay aside their vanity, lightmindedness, pride and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company, (for by an individual's company is his character estimated,) and to be obedient to their parents, for this was the first commandment with promise.

"This address was so well received by the assembled congregation that it was voted, almost by acclamation, that a similar meeting should be held on the ensuing week. An appointment was accordingly circulated for the next Wednesday evening at Brother Lorin

Farr's schoolhouse, as Elder Billings house was too small to contain the assemblage.

"On the appointed evening, the room was filled to overflowing. Elder Kimball addressed the crowded, but silent and attentive congregation, for the space of an hour; in that plain, simple and affectionate manner which goes directly to the heart, and which is so natural to the speaker. He first explained the duty which the youth owed to themselves, and the manner in which they might obtain honor and respect, viz: by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life and polish them for society, and not only to these but also to the study of Scripture, the book of Mormon, the book of Doctrine and Covenants, and the most theological work of their most talented elders. By pursuing this course, said he, "you will be enabled to give a reason for the hope and the joy which exists within you, you will always be prepared to explain the doctrine in which you believe, you will ever be ready to prove and defend your religion, you will be well received in company and will be esteemed by all wise and good men. We who have borne the heat and burden of the day will soon go the way of all the earth and give place to you my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling: be dutiful, be humble, be faithful, be obedient and acquit yourselves like men, and men of God." He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world. This discourse, like the preceding one, was received with delight by all the hearers.

"Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative.

"This room being also too small, the next appointment was made for the meeting to be held at the house of President Joseph Smith.

"Notwithstanding the inclemency of the weather the house was completely filled at an early hour, and numbers were obliged to depart for want of room. The assembly were, as usual, addressed by Elder Kimball, who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents, who being of maturer years and a longer experience, are much better calculated to guide the pathway of youth, than they themselves. He warned them against giving heed to their passions, which, he said, would lead them into many snares and difficulties. He advised them never to be too forward in company, for "a wise head keeps a silent tongue;" to be condescending to their inferiors, kind and conciliating to their equals, and deferential, not slavish, to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and draw away the mind from more innocent amusements, and from their duty to their parents. He said "he had not now, nor ever had, any objections to having young people meet together in social parties, or indulging in any rational amusement: but, he

strongly opposed carrying it to extremes, as it generally was." He concluded this address by exhorting them to give heed to his advice, for it was according to holy scriptures, and "to live by every word that proceedeth out of the mouth of God." The house being still too small, the next was appointed at the lodge-room over President Smith's store. At the appointed time this large room was filled to overflowing, and the great numbers which assembled testified to the increasing interest in which these meetings were held by the youth of the city. Again Elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.

To be Continued.

LADY STUDENTS AT CAMBRIDGE.

It may be of interest to our readers to know something of the life that is led by the students at Girton. The plan is to have all the meals in the dining hall; breakfast is supplied from 8 to 9, lunch from 12 to 3, and dinner, which is, of course, a general meal, at 6. Tea is sent to the students' own rooms; about 4 o'clock the cheerful rattling of tea-cups is heard in the corridors, and announces the arrival of the servant with a large trayful of cups. These trays are taken round to all the students' rooms and also to the lecture-rooms, where the combination of tea and study forms a peculiar feature of the Girton lectures. Four o'clock is an important hour at Girton, and one that is not willingly missed by students. Those who are absent from their rooms for a short time generally leave a notice on their doors asking for a cup of tea; and another notice that may frequently be observed when walking along the corridors is, "Please see to my fire." "Engaged" is also put up by busy students who are anxious not to be disturbed. The morning hours are, of course, the best working hours; from 9 to 1 is the usual working time; 1 being the favorite hour for lunch. Nearly all the lectures at Girton are given in the afternoon, and the hours between 2 and 6 are generally divided between lectures and tennis or walks. But most students have some completely free afternoons, which they can devote to expeditions into Cambridge or long country walks. Lectures in Cambridge are given in the morning, and to these the natural science and history students go. Most mathematical and classical lectures are given at Girton. Nine o'clock in the evening is the time which public opinion fixes as the right moment to leave off work. Of course this is not always possible, but as a rule it is the sociable hour and the time for tea parties. Trays with materials for tea, coffee or cocoa are sent round to the rooms, and as every one has a kettle of her own, tea can be taken at any time, and this is generally a social meal, which two or three friends partake of together, enjoying the luxury of leisure after work. Once a week a practice is held by members of the choral society, who usually give a concert at the end of the term, to which friends are invited. There is also a debating society, and an institution peculiar to Girton, a ladies' fire brigade, "womanned" by the students, in Cambridge parlance. This was first thought of when some small fire engines were presented to the college; and some of the students, after receiving due and formal instruction, taught the many details of pumping, passing buckets, carrying in mysterious knots, etc., to the rest. The institution continues to flourish and to hold weekly practices.—*London Society.*

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Blankets, Flannels, Shawls, Linsays, Jeans,	Brown Yarns, White Yarns, Colored Yarns, Cassimers, Tweeds,	Cotton Batting, Wool Batting, Brooms, Washboards, Brushes, Etc., Etc.
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F. AUERBACH & BRO.

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Agent for RUMSEY'S celebrated LIFT and FORCE PUMPS. Pumps repaired on short notice. Orders from the country promptly responded to.

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75, 77, & 79, First South Street,
SALT LAKE CITY.

C. Howard

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 11.

SALT LAKE CITY, UTAH, SEPTEMBER 1, 1882.

No. 7.

MISREPRESENTATION.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wickedness in high places."

"Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness." 7th ch. of Ephesians 12 and 14 verses."

"The wounds of a friend (said the preacher)
Are better than kisses untrue,"
But what of the many who smite us,
With nought that is kindly in view.

There are mortals so mean and malicious,
Who exclusively traffic in lies;
And some both inventive and vicious,
Out of NOTHING can evil devise.

Both inside and outside, "the kingdom,"
Detractors, their betters decry;
Yet be sure, there is triumph in patience,
And wisdom knows when to reply.

All kinds of reproach, from all quarters,
Must "the Saints" as their heritage take;
Must expect to be doubted and slandered,
"And hated for righteousness sake."

"Our names are cast out" should that try us?
Nay! for truth, with tradition must clash,
One! higher than even the highest—
Will bring our redemption to pass.

And oh! to be worthy the favor—
Of Him! who alone is
Outweighs the highland portals,
That many do heed not is unfurled;
The truth is restored unto mortals;
The Gospel is preach'd to the world.

Though the world e'en reject and disdain it
Though delusion! delusion, they cry—
The Saints with their lives must sustain it,
Must proclaim that God's kingdom is nigh.

The cry, "Lo! the Bridegroom is coming,"
Must be sounded and heard far and near;
O'er the nations fierce judgments are looming,
And our skirts of their blood must be clear.

And this to all kindreds and people—
Of his purpose we testify still,
Whose empire shall widen and flourish,
Till the universe bows to his will.

Oh! ye Saints, for our hopes of salvation,
We're called much to do, much to dare;
And the cross of misrepresentation—
We must patiently, willingly bear.

Account it as nothing, for falsehood
Is surely the least of the tests,
That "the Prince of perdition" and darkness,
Applies to the purest and best.

Shall we slight our commission appointed?
Shall we shrink from invectives and scorn?
Truth's messengers call'd and anointed,
Must ne'er be afraid or forlorn,

Consider, how Christ was rejected,
How his own was against Him array'd
He but spoke as his Father directed,
And death was the price that He paid.

Consider the base contradictions—
That the former-day Saints all endur'd
Yet what were their fiercest afflictions,
Compared to the blessings secur'd.

We must needs from integrity borrow—
Support! and we'll yet have amends—
For the falsehoods of foes, and worse sorrow,
Betrayal by some we call'd friends.

Our God is a bountiful giver.
And to all who endure to be tried—
His "peace shall flow in like a river"
And blessings shall come with the tide,
EMILY HILL WOODMANSEE.
S. L. City.

THE FEAR OF THE LORD.

Fear of the Lord is a reverential awe for our Creator. A veneration issuing from the heart of every being, who acknowledges his God. Wisely did one of the prophets remark "The fear of the Lord is the beginning of wisdom." Corroborating this statement, we have only to retrospect on hagiology, and recall the incontrovertible success of God-fearing men, from the time of our Savior, until the present. Knowledge, like a stream, must have a fountain-head. Have scientists by chance-work discovered the astounding facts we now see developed, which, giving impetus to advancement, have brought man to his present standard? Who could have implanted in the minds of our world renowned inventors, that indefatigable ambition for the accomplishment of some aim, but a God? With his consent only has mortal man been permitted to control electricity sufficiently to gird our globe with means of communication; which is but one of the existing facts, proving the "march of intellect." substantiating the fact that God has, through inspiration, endowed men with capabilities, we need only refer to the Pyramids of Egypt, bearing astronomical truths, which to-day defy science deciphering. God's ways differ widely from the narrow, contracted devices of man; hence the most illiterate, if humble and virtuous, are often chosen as instruments to work mighty miracles; for proof of this we need not go beyond the pales of our Church. Self-conceit is an obstacle, rather than a stimulus, to advancement! Dependency upon a Divine Being must precede all efforts, if success is desired. How fallen would be a community, from whom the fear of the Lord had been obliterated! Selfishness, sensuality, and crime would trample, defy, nay—extinguish, all human laws. Principle, duty, virtue and peace would vanish like dew before the sun, and return in like manner to the God that gave them.

Free from the piercing eye of Heaven, and aided by the mantle of night, the blackest crimes could be perpetrated, and remain mysteries; with no avenger for the unfortunate, and perfect safety for the diabolical fiend, whose desires satiated, could gaze with malignant satisfaction on his dead victim, and gloat in the secret of his fortune with no fear of being brought to justice, either on this earth, or at the eternal bar of God. Reflect, O ye, who fear not the Lord! What a deplorable condition would be yours did ye outnumber the faithful! Warning take from the fate of those disregarding their Creator in the days of Noah; like "chaff before the wind," were they swept off the face of the earth; the righteous alone remaining to chant the sad requiem over their fellow-men who, through their disobedience, received the just dues of an insulted God. Our heart's blood chills when we contemplate his great power! Man's miniature wisdom sinks into insignificance when compared to

the universal knowledge and workings of Heaven's inmates. Surely God's omnipotent, merciful gaze has protected us from infidelity; for to-day we still find the majority of enlightened mankind are Christians, willing to acknowledge a Superior Ruler, and give Him the praise for their great achievements.

Every person has a mission to perform, and if he is prayerful and honors his Maker, the effects of that mission will be gratifying to his inner soul, even if 'tis only to improve self. Some declare their incompetency to advance one idea; we wrong ourselves when we utter such a statement; we show ingratitude to God whose likeness we bear; we make him a *partial* Being, and complainingly blame any other rather than ourselves. Lurking deep in the mind of every intelligent individual are ideas, germs—which (if cultivated) would benefit not only the possessor, but advance others. The delicate, modest violet, which in its simplicity chooses rather the mellowed rays of the sun, and bashfully bows its head from the gaze of its companions, when plucked and tastefully arranged to blend with adjacent colors, adds to the beauty of the bouquet, as much as the bold, glaring poppy whose only mission seemingly is to store up the color rays of "old Sol" and radiate them regardless of taste. The soft, velvet-like turf, mantling the bare earth, assists in the landscape, and does its part to its proud head, and rank with the foremost in the scale of stateliness and beauty. Contrast seems God's aim. Why then murmur if our capabilities appear inferior. All possess some *special* faculty, which is our prerogative to ameliorate. Cast your mite, let it be ever so molecular in your mind, God was the sower, and like the grain of sand, it will count *one* in the formation of a strand; or like the dew-drop it sparkles and forms *one* crystal on the tender vine.

JENNIE HARRIS.

Beaver.

NOTES AND NEWS.

The Woman's Congress will hold its tenth annual meeting in the City Hall, Portland, Me., October 11th, 12th, and 13th.

The *Friend of Women* is a monthly magazine recently started in Moscow, Russia. It is conducted exclusively by women.

A woman dentist at Quebec has been denounced by the press for pursuing an unwomanly avocation, and the clergy of two parishes have prohibited their people from having anything to do with her.

"America's salvation lies, under God, in America's women. It is precisely because I desire to conserve our glorious past that I plant myself on the platform of woman suffrage."—[G. N. Boardman.

The next Legislature will have to "submit" the woman suffrage amendment and in 1884 the women will vote in this State, and don't you forget it. That amendment will carry by 100,000 majority. Politicians will do well to begin electioneering the ladies—Iowa Leader

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

"At the next meeting President Joseph Smith was present and addressed the young gentlemen and ladies for some time. He expressed his gratitude to Elder Kimball in the strongest terms, for having commenced and carried on in so masterly a manner the good and glorious work he had undertaken. He said it would be the means of doing a great deal of good, and of benefiting his young friends more than they were aware of: that the gratitude of all good men, and of the young people whom he had so much benefited, would follow him through life; and "when gray hairs should his temples adorn" he could look back with pleasure upon the winter of 1843, when he was engaged in promoting the cause of benevolence, and preparing his young friends for the glorious career which awaited them. He said that he stood before them with more embarrassment, than he would before kings, nobles and great men of the earth, for he knew the crimes of which *they* were guilty, and knew precisely how to address them; but his young friends, before whom he now stood, were guilty of none of these crimes, and he hardly knew what to say. He said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence and keep such good order as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty, and advised them to organize themselves into a society for the relief of the poor. As a commencement to their benevolent efforts, he offered a petition from an English brother by the name of Modesly, who was lame, and who wished them to build him a house that he might have a home among the saints: he had gathered together a few materials for this purpose, but was unable to use them; and, relying upon the active benevolence of the young people of Nauvoo, he sends in his petition that you may act upon it as you deem proper. He advised them to choose a committee to collect funds for this purpose, and perform this charitable work as soon as the weather became suitable. He gave them much good advice, to guide their conduct through life and prepare them for a glorious eternity.

"He said he was very much pleased with the course Elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings. A meeting was appointed for the young men to take these things into consideration: but owing to the appointment not being generally circulated, many young gentlemen were not present. The meeting was however called to order; Wm. Cutler was chosen president, and Marcellus L. Bates clerk, Andrew Cahoon, C. V. Spencer and Stephen Perry were appointed as a committee to draft a constitution for the government of the society. After hearing several speeches the meeting adjourned to the evening of the 28th of March.

"At the next public meeting we were addressed by Elders Kimball and Roundy, and as usual, received much good instruction. Elder Kimball advised us to choose our wisest young men as officers of the society, and appoint a committee to wait upon the young ladies, as well as gentlemen, and obtain their subscription; for, said he, 'they are as full of benevolence, and as ready to assist in relieving the poor, as are the young gentlemen.' He also advised that no one be excluded from the society, of whatever sect or denomination he might be; but give every one an opportunity of doing all the good in their power. On this

evening the storm was raging tremendously, and the cold north wind was blowing in a most searching manner; yet, contrary to the expectations of every one, the house was almost filled, not only with young men and boys, but with the tender, lovely and beautiful females of our city. They seemed determined to brave every extremity of the weather, rather than be absent from the place where they received such good instructions.

"This showed the good effects which had already been produced by these meetings, and cheered on the spirits of him who had just commenced them, and had since been their chief promoter. Instead of the young people spending their evenings at parties, balls, etc., they would now leave all, and attend to their meetings. Instead of hearing about this party and that party, this dance and that dance, in different parts of the city, their name was scarcely mentioned, and the Young People's Meetings became the chief topic of conversation.

"Pursuant to adjournment, the young men convened together on the 21st of March. The minutes of the last meeting were read and approved, and the same officers appointed to preside as on the former evening. The report of the committee was then called for, which was as follows:

Whereas, The young gentlemen and ladies, citizens of the city of Nauvoo, are desirous of aiding and ameliorating the condition of the poor and of carrying out the principles of charity and benevolence, as taught in the holy scriptures, thereof be it,

Resolved, That we form ourselves into a society to be styled the "Young Gentlemen and Ladies Relief Society of Nauvoo," and that we be governed by the following articles, to wit:

1st. There shall annually be elected by the society, on the last Tuesday in March, a president, vice president, treasurer and secretary.

2nd. It shall be the duty of the president to preside over all meetings of the society.

3d. It shall be the duty of the vice president to preside over all meetings in the absence of the president.

It shall be the duty of the treasurer to receive all funds of the society, and to keep a correct record of all the receipts and disbursements, also from whom received, and to whose benefit appropriated, and make a report of the same, as often as required by the society.

4th. It shall furthermore be the duty of the said treasurer, before entering into office, to give bonds to the amount of one thousand dollars to the society, for the faithful discharge of all duties incumbent upon him, which shall be lodged in the hands of the Trustee in Trust.

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9th. This constitution shall be lodged in the hands of the secretary, whose duty it shall be to present it at each meeting of the society, and receive the names of all persons wishing to become members, under thirty years of age, who can sustain a good moral character, and who are willing to support this constitution.

10th. Any person being a member of this society, and being found guilty of any disorderly conduct, or refusing to comply with the rules of the society, can be expelled at any regular meeting of the same, by a vote of the majority of the members present.

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12th. This constitution shall be subject to an amendment at any regular meeting of the society, by the voice of two-thirds of the members present."

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I. M. MONROE, Secy.

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LINES.

Suggested by a discourse delivered in the Tabernacle, Salt Lake City, Aug. 13th, 1882 by a young missionary, Matthias Cowley.

"The cares of the world" the demands of existence,
 Enumerate so many, who mean to be true;
 If we seek not the Lord, and his promised assistance
 We keep not the end of our calling in view.

How many grow cold, yea, their "first love" is frozen;
 So lost to the light, they perceive not a ray,
 "How many are call'd, but how few are the chosen—,
 How strait is the gate, and how narrow the way."

Yet "the seed" was all good by "the sower" implanted,
 But so much of it fell on such profitless soil;
 Oh! not unto all is stability granted,
 And seemingly vain is "the husband-man's toll."

Ah! no, not in vain, not in vain, doth he labor,
 If he turns but one soul from his errors away;
 For such, he shall even be counted a Savior,
 And shall hide many sins, at the great judgment day.

"And they, who to righteousness turn or win many,
 Who work in "the vineyard" with zeal and with might,
 Though the last ones employed, shall be well as any *
 And shall shine as the stars in the firmament bright.

May our young men and maidens, "the children of Zion"
 Be fill'd with the zeal that the Gospel inspires;
 May they all love the light, and be bold as a lion—
 For the truth, e'en the faith of their mothers and sires,
 That the Lord may have laborers indeed to rely on—
 Who will vigilant be, till their life lease expires.

May they seek to be wise—to obtain understanding,
 Yea, covet the knowledge, our God doth bestow,
 That the Lord speaking through them—attention commanding—
 The hearts of their hearers within them shall glow,
 Oh could we but see ALL our youths' thus expanding,
 What peace and what pleasure their parents would know.

EMILY HILL WOODMANSEE.

Salt Lake City Aug. 14th, 1882.

* Math. 20th ch, 9th and following verses.

A FRAGMENT.

HONORA TO HER BABE.

I won thee down by the gates of death,
 And must I go again,
 To win by test of a deeper woe
 His smile and praise as then?

My arms were weary with thy dear weight,
 When his might have rested mine,
 They were wound around a stranger's form,
 Instead, sweet babe, of thine.

Kisses that would have quieted thee,
 On a wanton's lips he pressed,
 And thou hast a poisoned sorrow drained
 From thy poor mother's breast.

I am faint my love, am weak, but no—
 Thy mother must not fall,
 But mount the watch-tower of her soul
 Along this gloomy wall.

O, guardian angels! reach thy hands
 And help these feet to climb,
 Up from this venom'd poisoned marsh,
 To height and breath sublime.

Away from these venom'd eyes that shine
 With light like baleful star,
 To freer heights where grander souls,
 Lion and eagle are.

My lips are faint, my love, for food,
 The gold his hands denied,
 Is lavished free in tempting fruits
 When she is by his side.

Upon her bosom the flaunting flower
 No tender grace doth bear,
 Nor odor sweet to reveal for her
 A spirit fine and rare.

Rather is she like berries ripe,
 Or wine that gloweth red,
 That tempt the hands and lips to take,
 And rule the thoughtless head.

Not like a flower that climbing lifts,
 Its chalice to the sky,
 But like a vine that tangling spreads
 Where'er his pathway lie.

And like the vine, so, neath the feet
 Trampled at last to be—
 While I above like withered branch
 Droop from thy parent tree.

And yet as oft from withered branch
 The weak a staff may make—
 So thou my love doth rest on me
 The while my heart doth break.

AUGUSTA JOYCE CROCHERON.

July, 1882.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

Continued.

After the return of the Horne family from Parowan, and the husband's return from Dixie, prosperity seemed to dawn upon them propitiously, and their home was indeed a happy one. Boys and girls just merging into manhood and womanhood attracted attention to the house, and the young people of the Ward, and indeed of the City, were fond of spending their evenings at the home of these young folks; the children were all of them singers too, and musically as well as socially inclined, which generally makes homes more attractive, not only to the inmates but to friends and acquaintances.

There is nothing more delightful, than a house full of cultivated, young people, especially, those who sing and play, and are somewhat accomplished. Large families where all is orderly and each one takes pleasure in the other's happiness are the most charming homes. Such a one was Mrs. Horne's; peace, contentment and quiet brooded over the habitation and like the woman mentioned in Proverbs, "She openeth her mouth with wisdom and in her tongue is the law of kindness," "She looketh well to the ways of her household, and eateth not the bread of idleness."

Mrs. Horne is not only industrious herself but she has trained her children in habits of industry and punctuality that will recommend them in every situation in life, whether public or private.

Mrs. Horne's eldest son Henry was married July 24th, 1860, to Miss Mary Ann Crismon. This was quite an important event, being the first marriage in so large a family. It was a union in every way desirable to all parties concerned and has proved to be a happy one. At present and for some years past, Henry Horne has resided with his family in Paris, Idaho, where he is highly respected.

On the 5th of April 1861, Mrs. Horne's fifteenth child was borne, a daughter, and was named Clara Ella. The mother's health had been quite delicate for some time, and she was ill prepared to endure any additional hardship or trial, but about two weeks after the birth of the babe Mr. Horne was called a second time to go to the Missouri river to meet a company of Saints. This was a severe trial, with such a large family, to be left with all the responsibility of the household and a young babe to take care of. But Mrs. Horne trusted in the help of a higher than an earthly power or she could not have risen above the heavy burdens she was called upon from time to time to endure. The little Clara was rather a delicate child and required much care and attention. In the month of May she was taken very ill and it seemed beyond the power of human aid to save her; she was so low at one time that she ceased to breathe and it was thought she

was dead, but through mighty faith and active nursing she was restored to life and health. Again in the fall of the same year the babe, Clara, had whooping cough which, to all human appearance, threatened to destroy her life, yet through careful nursing, faith and administration according to the order of the Gospel she was saved, and is to-day a healthy, promising young woman, with the highest possibilities of attainment in view.

Marriages are always interesting events, and in large households, where there are several young people, they are generally merry making times,—seasons to look back upon with pleasure in years afterwards; so it has been in the Horne family. The eldest daughter was married the 15th of April 1862, to Edward M. Webb; just twenty years ago now. They reside at the present time in Deseret, Utah, and have several children. The next rather important event in the family was the mission of Joseph Smith Horne to Europe in May 1865. His destination was Switzerland. Mrs. Horne, although a tender and affectionate mother, rejoiced that her son was counted worthy to be called to preach the everlasting Gospel in foreign lands, and labor in the vineyard of his Lord and master, and her prayers were fervent in his behalf that he might fill the mission honorably, laboring faithfully to convince the honest in heart. Her prayers were answered. He went forth in the fear of the Lord, a stranger in a strange land, without the knowledge of the language spoken in that country. He first studied the German language and succeeded so well, that in a short time he was able to preach a little, and gradually gained so complete a knowledge of German that he accomplished a good work, remaining away three years and a half. November 10th, 1867, Mrs. Horne's second daughter Leonora Taylor was married to George B. Spencer, son of Elder Orson Spencer. Ten days after their marriage the young couple left Salt Lake City to go South and assist in colonizing on the Muddy,—a mission that many of the Latter-day Saints have reason to remember. It was one of the many difficult and laborious missions that the Saints have had to endure in the settlement of the desolate, barren, desert lands, in Utah. This wedding tour was entirely different to the fashionable trips taken nowadays. Indeed it is scarcely possible for the young people of Utah to appreciate what the fathers and mothers, grandfathers and grandmothers have done, and the hardships they have endured to make these happy homes and surroundings that the children enjoy at the present time. Mr. and Mrs. Spencer have had several children and have five now living. They reside in Paris, Idaho at present—Mrs. Leonora Spencer gives promise of being a strong-minded woman, like her mother; is already very active in all benevolent work, and has decided principles of her own.

The 20th of September 1868, Richard S. Horne was married to Elizabeth Price, and on the 18th of November of the same year Joseph who had returned home in August from his mission was also married; Lydia Ann Weiler, daughter of Bishop Weiler of the third ward, Salt Lake City, was the happy young bride. Soon after their marriage they went to live at Gunnison, Joseph having been called to preside as Bishop over that place. He was quite a young man to fill such a responsible position, but he was in every way worthy the honor, and manifested by his course the ability and enterprise so requisite in the performance of the duties of a Bishop, and father of a ward.

Mrs. Horne had then five children married and all living so far from home that she could not see them without taking a journey of a few days, and at that time traveling about the country was all done with teams.

To be Continued.

ition as the people's representative. However as is well known all over the country, Mr. Cannon was refused his seat in the House, and Utah left without representation. The people were thus deprived of their just rights as citizens of a great and growing Republic. It is a matter of deep regret to all lovers of justice and fairness that such occurrences should take place, especially when no accusation could be sustained against him, except on account of his religion; Pres. Cannon is highly respected in Washington as we have good reason to know, his record is clear there without a blot. The people of Utah hold him in the highest estimation, and he will live in the hearts of thousands of honest men and women forever, notwithstanding the decision of Congress. He was accompanied home by Bro. John Irvine whose letters from Washington to the Deseret News have given its readers Congressional items, in such an intelligent and agreeable style.

Meeting at Farmer's Ward S. L. Co. Tuesday Aug. 22d, 1882, called to organize a Primary Association, Bishop Louis Mousley present, also Elder Willard Snow, Superintendent of the Sunday School of the Ward. The Bishop requested Sister Eliza R. Snow Smith to take charge of the meeting and organize. Children sang "We thank thee, O God for a prophet." Prayer by Mrs. M. I. Horne, sung "O, my Father" etc. Sister Eliza then made some remarks to the children, and the following officers were nominated and sustained. Mrs. Sarah A. Cannon, President; Mrs. Reba B. Pratt and Miss Mamie Alice Cannon, Counselors; Miss Clara Woodruff, Secretary; Master Hugh Cannon, Assistant Secretary and Master Joseph S. Mousley, Treasurer. Thirty-six names were enrolled as members. Sister Eliza gave some excellent instruction to the children and Sisters E. C. Clawson, E. S. Taylor, M. I. Horne and E. B. Wells each occupied a few moments in addressing the children. Sung "Praise ye the Lord," benediction by the Bishop.

At noon the ladies repaired to the residence of Mrs. Emma Woodruff, where a delicious dinner was served. At two p. m. there was a special meeting of the Relief Society, Mrs. Emma Woodruff presiding. After singing and prayer, minutes were read, and the meeting was addressed by Sisters M. I. Horne, Helen Mar Whitney, E. S. Taylor, R. R. Grant, E. B. Wells and Sister Eliza R. Snow Smith. Many interesting subjects were alluded to and ideas thrown out and suggestions made, calculated to do much good if put in practice.

PRIMARY SPEAKER.

"Recitations for the Primary Associations in Poetry, Dialogues and Prose," by Eliza R. Snow Smith, is now ready for sale. The long talked of book prepared for the children of Zion, by one who has published so much for them, and assisted so ably in organizations for their spiritual cultivation and progress, is now completed, and we think will meet the approbation of the public. It contains 200 pages, and the author says is "Adapted to the capacities of members from the ages of ten to fifteen years." The first page contains "A Few Hints To Presiding Officers." The selections have been judiciously and carefully made, and the original pieces as well, are in perfect keeping with the faith and teaching of the Latter-day Saint.

This work has been greatly needed in the Associations, and we trust the presiding sisters will avail themselves of the first opportunity to bring it into use in all the various settlements. The Book can be procured at the Deseret News Office, and at the Office of WOMAN'S EXPONENT. Price 25 cts.

THE PRESENT CRUSADE.

DEAR EDITOR:—If you will allow me a small space in your paper, I would like to express a few of my thoughts on the present crusade against us as a people.

I joined the Church of Jesus Christ of Latter-day Saints in my native land (England) before polygamy was heard of, yet, we were persecuted then, as now, because we believed Joseph Smith was a prophet, and that he had received revelation from heaven. Our dearest friends turned against us, and said we had disgraced ourselves and them, and all were bitter in denouncing that great delusion. If we should discard polygamy from our faith to morrow they would find some plea against us. We said we would go to America, where we could enjoy liberty of conscience, and be protected under the broad folds of the American flag and the liberal Constitution framed by noble men inspired as we believe by heaven. Now I feel humiliated and ashamed for our friends across the water, to read of the Bills passed by Congress against us.

Oh! members of Congress and rulers of the nation, for your own sakes and that of your families, pause well, and consider ere you assume the grave responsibility of separating wives from their husbands, and children from their parents, and breaking up our happy homes in these peaceful vales. "Let them cast the beam from their own eyes," cleanse their own platter and see who among them is prepared to cast the first stone. For it is only here in Utah that sin and wickedness exists, all they do is justified. It is too true, there is much among us that is grievous and sinful, but who have we to thank for introducing temptations and bad examples to lead our youth, away from the paths of virtue and temperance? Many have been led away but the majority have a germ within them though latent and they would, if called upon, rise up and defend their religion, and resent the abuse heaped upon the heads of their aged parents.

Are we fearful and discouraged? Not in the least, persecution does us good; we are rather used to it. Former persecutions are not obliterated from our memories, besides, it prevents us from getting into that deplorable state of neither hot nor cold, of whom the Lord says He "will spew them out of his mouth."

In Him we trust, and he will never desert his faithful people. E. BENTLY.

TO THE Y. L. M. I. A.—CACHE STAKE.

Dear Sisters: As we wish all the Y. L. M. I. A. in the Stake to work as uniformly as possible, we deem it necessary to make the following suggestions. We wish to be represented in the Annual Fair this fall. Therefore desire you to hold meetings at least once in two weeks, for the purpose of making articles of fancy work, as the members of your association, have talent and taste for making. Such as fine needle work of all kinds, artificial flowers, in wax, cloth, tarratan, zephyr, and hair, also crochet work, netting and knitting; embroidery in silk and cotton. The best articles to be selected and sent to the Fair, where they can be sold, thereby creating a fund to defray the expenses of your Society. If not sold, held subject to your order. Hold your regular meetings once a week; encourage a more thorough reading of our Church works. We would like to see all of the columns of the Blanks, filled out more fully than the present ones.

* * We require one dollar from every association in our Stake to be sent to the secretary (Ally Martineau) to defray the expenditures of the Central Board for stationery, stamps, etc. We wish the President, or at least one of her Counselors, to be present at our Confer-

ence, to be held in Logan on the 20th of May, to give a verbal report of her Association. We let you know this early that you may have time to make your arrangements. When any of your members are called upon for reading an essay, or to look up Bible references, to sing a song, to speak, or write upon any subject, do not allow them to think they can refuse, but impress upon them, that it is their duty to respond to every call that is made upon them, from time to time. Use your influence to have them testify to the great blessings, that we enjoy as a people, and also to the truth of the Gospel of Christ. Cultivate a disposition to bear with each other in taking a part in the meetings. Strengthen and encourage, rather than criticize the efforts that are made by your members to discharge the duties which may be required of them. Encourage cleanliness in person, and neatness in dress. When you cannot be present at your meetings have your Counselors conduct them, if they cannot attend, appoint some one to take charge. Your meetings must be kept up regularly. Use chaste and refined language in all your conversation. Discourage back-biting or evil speaking. Strive to obtain the spirit of the Lord, which will lead you into all truth and virtue. Continue your meetings until otherwise notified. May the blessings of the Lord attend your efforts to improve in all good works, is ever the prayer of your co-laborers in the cause of Mutual Improvement.

Your Sisters in the Gospel.

(Signed) HARRIET A. PRESTON,
IDA IONE COOK,
KINNIE B. CAINE.

Stake Presidency.

Logan, March 29th, 1882.

OBITUARY.

With regret we record the death of Elizabeth beloved wife of Samuel H. Bennion, and daughter of Adam and Jennet Sharp, who died at Vernon, Tooele County July 27th, 1882. Sister Bennion was born Nov. 24th 1853 in Salt Lake City, was a good, faithful, and energetic Latter-day Saint; and held the office of Secretary in the Relief Society of Vernon. Her death has cast a deep gloom over our little settlement, for she was esteemed and beloved by us all. She was the mother of one son and three daughters, surviving the birth of the third only ten hours, mother and babe were laid away to rest in the same coffin. She leaves a husband and two little girls and many friends to mourn her untimely end. May God comfort the bereaved.

"I am so tired, so tired"
God heard the piteous cry
In yonder courts on high,
Gave thee the rest desired
Though stricken hearts in anguish weep
"He giveth his beloved sleep."

E. A. B.

LOA FREEMONT RELIEF SOCIETY.

A reorganization of the Relief Society of Loa Freemont Ward, Plute Co. in the Sevier Stake of Zion, was effected June 23, 1882 by Bishop E. H. Blackburn and Counselors. The following officers were elected and sustained. President Mrs. Alice Darton, Counselors Mrs. Mary Eliot and V. L. Blackburn, Secretary Sarah J. Blackburn, Assistant Secretary Hannah Blackburn, Treasurer, Maria Young, Assistant Treasurer Persis Young; Presiding Teacher, Nancy Blackburn.

The Society is in good working order, with an efficient quorum of teachers, and such aids as are needed to carry on the work, and accomplish much good. The sisters in this Ward are de-

of doing good and uniting with those engaged in advancing the higher interests of the Latter-day Saints.

SARAH J. BLACKBURN, Sec'y.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

FIRST WARD PRIMARY.

Meeting of the First Ward Primary Association held in the schoolhouse August 8th, 1882. After the usual opening exercises over eight dollars was awarded as prizes to the members, who had articles on exhibition at the late Primary Fair. Miss Anna Van Tassel was also given a lovely pair of vases as sweepstakes prize, she having had the most articles on exhibition on the girls' side. George Hill received a neat pocket book for having the most on the boys' side. Secretary Julia A. Young was presented with a lovely Autograph Album as a token of appreciation for her faithful labor. President A. M. B. Fletcher presented Counselor Mary W. Musser with a handsome vase and bouquet of artificial flowers, both made by herself. Some who had not earned, consequently did not receive prizes. All of the means taken in at the Fair was given to the children. The President and Counselors thinking it best to encourage them, thinking so small a sum would do more good that way than any other. The President advised the children to spend their money in getting material to make up, so that they would be better prepared in case of another Fair.

JULIA A. YOUNG, Secretary.

RICHMOND, Y. L. M. I. A.

Editor Exponent: A meeting for the re-organization of our Association, was held on the 15th of Feb. 1882. Bishop Wm. L. Skidmore presiding. The following officers were chosen and set apart: Miss Alice J. Thompson, President; Mrs. Harriet H. Fisher, first Coun.; Miss Rhoda L. Merrill, Secretary; Mrs. Maggie C. Hobson, assistant Secretary and Miss Caroline Isaacson, Treasurer. We have seventy names enrolled; and have held about twenty testimonial meetings. We are holding working meetings two hours, once a week now.

We have paid the donations required of us by the Deseret Hospital Association, since the notice was received, and will endeavor to do what is required of us in the future. As sisters in the Gospel, we are trying to do the best we can. May the blessings of the Lord attend your labors.

I remain your sister.

MAGGIE C. HOBSON,
Asst. Sec'y.

SLATERVILLE.

Dear Editor: The Primary Association of Slaterville was organized November 15th, 1880. Bishop John A. Alfred, Sisters Jane S. Richards, Josephine West and several others from Ogdon were present. Ann Holley was chosen President, Phebe Singleton and Mary Kasy, Counselors and Sarah, Stevens Secretary; fifty-three names enrolled. We hold our meetings once a week, the children take a great interest in their meetings. Last winter the measles made a great deal of sickness among us, and one of our Primary members, a bright boy of six years, George E. Knight and his baby brother died from its effects; and while we mourn with the bereaved parents, we feel that death has been here and stolen away a flower from our midst; but we hope to live so that we may meet again where death will never part us from those we love so dearly.

We held our third conference June 19th. Bishop John A. Alfred and Counselors present.

E. R. Snow Smith and Zina D. H. Young, Jane S. Richards and several others were on the stand. The children rendered their exercises well, and received great credit for good order and beautiful singing. "Sister Eliza" speaking in tongues blest them and Zina D. H. Young gave the interpretation. It was a day long to be remembered. The sisters met with the Relief Society in the afternoon and gave much good instruction, which I think we shall not forget. The next day, June 20th, we celebrated the seventy seventh birthday of our Relief Society President. There were present about fifty of her children, grand children, and great grand children and a number of friends. At 4 o'clock the Primary children, assembled with musicians to play the violin; after a recitation and songs an address to Sister Field was given in verse, and a motto presented, bearing these words "No Cross, No Crown." The children and grown people then joined in dancing till nearly sundown; we then bid her good night in concert, and left her to the enjoyment of the society of her family and friends.

We enclose you the address to President Field, because it was composed conjointly by one of our young ladies and one of our Primary girls. She desires an interest in the prayers of all faithful saints. We pray for success to all your endeavors in the advancement of the cause of Zion. The EXPONENT is ever a welcome visitor with us.

ANN HOLLEY.
PHEBE SINGLETON.

FAIR VIEW.

Editor Exponent: The Relief Society of Fair View held their fourteenth annual meeting July 14th, 1882. Pres. M. A. Pritchett presiding. After the usual exercises, reading of minutes and reports, the officers were presented and sustained. Good and encouraging remarks were made by Bros. C. K. Hanson, Archibald Anderson and others of the brethren. The exercises were spent in songs, recitations etc., and ended with a picnic. There was a party given in the evening at which all enjoyed themselves.

Our Financial Report for the last year is as follows: receipts cash, \$202.50. Property \$103.68. Wheat, 212 bushels. Disbursed Temple \$99.84. Poor, \$20.00. Missionaries, \$16.90. On hand in Coop store, \$241.00. Cash \$3.75. Property, \$22.56. Cash for factory \$133.00. Wheat, 764 bushels. There has also been about forty dollars worth of cheese made by the Society which has mostly been sold for wheat.

Wishing success to your valuable paper and to the good cause, we remain

Your Sisters in the Gospel.

MARY A. PRITCHETT, Pres.
LOIS A. WILSON, Cor. Secy.

EAST BOUNTIFUL.

Report of Primary Fair held at East Bountiful, July the 11th, 12th and 13th, under the direction of Mrs. Ann Dustin, President, with her assistants. Many things were on exhibition that were useful and ornamental. One pair of stockings knit by a little girl nine years old. Two cushions made of velvet and satin, one of unraveled yarn. One chemise made by a little girl twelve years old, one quilt made by a little girl seven years old; three balls of carpet-rags sewed by a little girl; two quilts pieced by two girls, ages eleven and thirteen, and a number of quilts pieced by others; a number of blocks pieced by very small girls; a number of pieces of lace; two petticoats nicely embroidered; one pair of garters knit by a little girl, and embroidered pillowslips; a number of wool mats and home knit curtains; a fine beaded necklace made by a girl eleven years old; a very pretty

case of wax flowers; a home-made basket with specimens from Soda Springs; a nice bunch of wool flowers; one beautiful case of wool flowers in a frame; one case worked on velvet; one box of wool flowers handsomely made by a little girl; twenty-five tidies; fifteen mottoes beautifully worked; one worked well by a little girl six years old; quite a number of cornucopias and hanging baskets; ornamental match boxes; pictures framed by little girls; a horse and two cats cut out of cloth by a little girl; some very fine bread made and baked by a little girl; one cake nicely made and ornamented; also bottled fruit, raspberries and rhubarb; two maps of the United States by a girl age fourteen years, and one of the Western States by a girl eight years old. The boys' department consisted of two wheel-barrows, one large and one small; a medium sized rake; a shovel; plow; a cultivator and one shovel; one knife and fork; one rolling pin, and potato masher; one map of South America drawn and painted by a boy ten years old; hard words spelled and printed by a boy eight years old; some vegetables raised by the little boys, also some fruit. The house was tastefully decorated with ever-greens and vases of flowers and smoke-tree.

Sister Porter, President of Centerville Primary, and Counselor, with a number of Primary children, came to visit the FAIR, and President Hatch with her Counselor and some of their Primary children came to visit us and we had a very interesting time.

ANN DUSTIN, President.
SARAH DAVIS, Asst. Secretary.

ARABI PASHA.

It appears, from an account given by an Arab lady, as related to a Cairene correspondent, that his name is Ahmed el Arabi, the latter being "an appellative by which he is known among his fellows because of his descent from the Arabs in contradistinction to the Egyptians." He was educated to the laws, but longed for more active life.

He left the mosque of el-Azhar and entered the army of the Khedive of Egypt. At this time the nation of the Franks called the Melikans were in war against their black tillers of the soil, who refused to plow and sow and plant cotton for their Melikan masters; for which reason, said Husnah, cotton rose greatly in price throughout Egypt, and El-Uraby grew rich by the cotton raised on his estate near el-Wijh, which he had received from his father. Uraby was not greatly favored by the then Khedive of Egypt, Ismael Pasha. He did not rise above the rank of a major. His ambition had led him on three different occasions to endeavor to obtain the rank of bey or colonel. But Khedive Ismael had replied to the general advocating the cause of Uraby's promotion, with the words, 'If I create him a colonel, he will create a revolt in the regiment under his command in less than six months.'

"But the foreordained purposes of God could not be defeated, not even by a mighty khedive. Ismael was deposed by our master the sultan; and soon after Tewfik, his son, came to be ruler of the Egyptian regions; he bestowed upon Arabi the rank and title of bey. He is now a soldier and scholar, learned in the arts of war, and well grounded in the doctrines of our divine faith. He is beloved of the army as a bold and fearless warrior, and has the good wishes of the religious body of law doctors, for they are sure that he will use his worldly sword for the honor and glory of God, and to the great good of the Arab Moslem world, even as is denoted by his name, Ahmad el-Uraby; that is, I, praise God, I, the descendant of the true Arab."—Ez.

When you give to others, give cheerfully. There is no blessing from an unwilling offering.

FROM MESA CITY.

Our esteemed President, Elder Mc'Donald, having recently returned from an extended trip to Utah, our Relief Society extended to him as a fitting tribute to his worthy labors a public welcome. A party was given in the school-house, the room beautifully decorated for the occasion with handsome pictures, mottoes and evergreens. "Welcome," in large letters was placed at the head of the Hall. An address of welcome was given after which the song "Home Again" was delightfully rendered by the members of the choir, which was followed by several choice pieces of music interspersed with dancing and a short speech by Br. Bunless and Prest. Mc'Donald. The President was very much gratified at the kindly feelings expressed towards himself and family. Thus passed one of the most pleasant reunions that has ever been experienced in our prosperous little settlement on the Mesa.

S. M. POMEROY.

August 2. 1882.

THE CAUSE IN KENTUCKY.

Mrs. Lizzie D. Fyler, writing of the gains in Kentucky, says:

At the close of the convention of the American Woman Suffrage Association, at Louisville, the first society in Kentucky was formed. Although but a few months old, it has already become a power for good, as the following bills which were before the State Legislature will show.

1. A property rights bill, giving married women the right to own real and personal property obtained by descent, gift, purchase, or her own earnings; and to manage, sell, convey and dispose of the same, by will or otherwise, to the extent, and in the manner permitted the husband in property belonging to him. To give to the wife the same interest in the lands of the deceased husband that the husband now has in the lands of the deceased wife, and permitting a married woman to sue and make contracts the same as an unmarried woman.

2. A bill to confer upon the wife equal right to her infant children's person and property with the husband.

3. A bill to authorize the employment of women physicians in the Insane Asylum, and as members of boards of visitors in all charitable and penal institutions where women compose part of their inmates.

4. A bill granting the right to practice law in the courts of the State, subject to no other requirements than men.

5. A bill requiring that women be paid the same wages as men for the same work in public institutions.

6. A bill conferring upon women the franchise in presidential and municipal affairs.

That these bills have been well received, and the property rights bill adopted, adds another evidence of the truth of the argument that however kind may be man's intention toward woman he can never deal justly by her until she is allowed a voice in making the laws to which she must submit.

No one doubts the chivalry of the gentlemen of Kentucky, and yet upon their statute books the old barbaric English laws for women have remained unmodified, until women converted to the new creed of "universal freedom," have in the name of justice demanded that, as representatives of the nineteenth century, they should no longer be bound by a code of laws, cruel and unjust even in the darkness of the sixteenth century which gave them birth.

While we rejoice over the good accomplished in a few months by the brave daughters of Kentucky, we are led back forty years to a

Believe me to be your sister in the Gospel of Christ.

SARAH A. FULLMER.
Castle Dale Emery Co. Aug. 9 1882.

GLORY AND BEAUTY.

In addition, to the much quoted phrase, that order is heaven's first law, by a rough glance at the trees and flowers, we may conclude that beauty is also much appreciated there, but when we examine the latter more closely, and see how delicately and perfectly they are formed, and beautifully colored, the fact is forcibly impressed on our minds.

It may also be corroborated by perusing God's instructions to Moses, in reference to the garments of Aaron and his sons, to be worn while in the Priest's office. The Lord said, "and thou shalt make holy garments for Aaron, thy brother, for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him." Following we find what materials were to be used viz. gold, blue, purple, scarlet, and fine linen; afterwards how they should be made, the ephod was to be made of all the foregoing materials with 'cunning work' the breast plate of judgment was to be made with 'cunning work' and the twelve stones that were set in it, bearing the names of the Twelve Tribes were precious and beautiful as the diamond, emerald, sapphire, agate, amethyst, etc., and they were to be set in gold. The chain was to be of pure gold, of wreathen work. Aaron's coat was to be embroidered, and the girdle of needle-work, while the bonnets were to be made "for glory and for beauty."

In the 31st chap. of Exodus we read, "And the Lord spake unto Moses, saying, 'See I have called by name Bezaleel the son of Uri, * * and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass. And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship, * * * and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee.'"

Thus we see how particular God was to give the instructions, and qualify men to carry them out, even to them that were wise-hearted He gave more wisdom.

He also gave precise instructions regarding the Tabernacle the children of Israel built, and Solomon's Temple. In this age He gave Joseph Smith directions regarding the Kirtland and other Temples. The tables containing the ten commandments were made by God, "and the writing was the writing of God, graven upon the tables." From that we must infer that He is sometimes engaged differently to what the majority of people believe. He "planted a garden" and made coats of skins for Adam and Eve, and gave the pattern for Noah's ark, thus, Parley P. Pratt says, introducing the art of ship-building. He also gave many directions to the Jaredites and the people of Lehi.

From the foregoing we see, He has been engaged in some of the pursuits in which thousands are employed at the present time.

Being unchangable He could not deviate from his admiration of glory and beauty, so, should not we cultivate in our own, a most prominent trait of his character and have every thing connected with his service in accordance with his will for "Where two or three are gathered together in my name, there am I in the midst of them," in short have everything connected with it executed and arranged "for glory and for beauty."

ANN FELLOWS.

A VOICE FROM THE MOUNTAINS.

DEAR EDITOR—Having just read some of your valuable papers, and thinking perhaps you would be interested in the welfare of your sisters in this far-off country; I take the liberty of addressing a few lines to you: allow me in the first place to congratulate you on the able manner in which the paper is conducted.

I am truly delighted at the progress my sisters are making in the great work of the last days, in the defence of righteousness and true principles upon the earth. I am living in a new country, with no Relief Society, or any of the Associations for the improvement of the young, yet we enjoy the Spirit of God, and we feel one with our more favored sisters. We are blessed with a healthy climate, with the pure mountain air to strengthen us; we have for the most part, a good people who are striving to live their religion; we have a great work to do, to combat the evil influences from the outside element, that are seeking to draw away our young. We have a Sunday School that is doing pretty well, but we need a great deal of good sound teaching, amongst our children, hence the necessity of organizations among the sisters to help along the work of our Heavenly Father, and help establish more fully the order of the kingdom of heaven in these waste places of Zion's land. We read with much interest the papers, and are led to exclaim Oh, man, vain man! that undertakes to measure arms with God" to circumscribe the path of Deity! "to stamp out" what God has instituted for the exaltation of the human family, and for the advancement of the children of men in the kingdom of God. I am a plural wife, have lived in that order of marriage for 20 years, have a family of 12 children, all born under the patriarchal order of marriage, and feel an interest in the present contest. Senator Calkins in his speech in the house says, "Plural wives must be forsaken, polygamy must yield." What! break up such family ties? Scatter such families broadcast in the land, children that have been born under the "stars and stripes" in a free country; born under the only true marriage law on the earth, proclaim them outcasts? No! the Lord will deal with such men as dare say these things, we fear them not. The Lord sent an angel unto Joseph Smith, commanding him to inaugurate the patriarchal system of marriage, and who dare say "it shall be stamped out?" The Lord holds the helm, and He will allow our enemies to go so far, and no farther; they are fighting against God. He will order all things for the good of his people inasmuch as they keep his commandments, and live up to the light of the Gospel, the Saints need not fear, only for themselves lest they should stumble, then let the wicked proceed with their nefarious work; but let us look well to ourselves, and keep the spirit of meekness and prayer, that love and kindness, and long suffering may abide with us. Let us seek unto the Lord for strength and wisdom, to guide us in the ways of truth and righteousness, let us as a band of sisters help to sustain our brethren in the noble work of elevating the human family, until they shall be fit to enter into the presence of our God. Let us do our duty towards our children as mothers in Israel, teaching them to honor their God, to honor the priesthood, to honor the principles under which they were born, and every principle revealed for the exaltation of the children of men. We are living in the last days, when it will not do for us to "stand still and see the salvation of the Lord" but we must put forth our might and influence to combat the power of the adversary, that is seeking to destroy our children. Then let us lift up our voices and defend our religion and the principles of righteousness; "and freedom to worship God according to the dictates of our own consciences."

time when the pioneers in woman's emancipation dared to assert their individuality, and demanded the rights of human beings. The church which had so long held woman in bondage, arose in her might and denounced the new movement as the work of the evil one, and ordered the brave women who saw a vision, they saw not, back to their household drudgery, to ignorance and darkness, "their God-given sphere." A power higher than man's had called them to a great work, and from that neither threats nor terrors should drive them. In forty years how has that work progressed! Instead of the house-hold drudge, ignorant of the laws of life and health, we have the wise and thoughtful mother with her babe clothed and fed with an enlightened regard for health, and no longer with a blind devotion to beauty.

To these forty years of labor the women of to-day owe the victories which are so surely hastening on the time when our beloved country shall become in truth the "land of the free," as it has ever been the "home of the brave."—*Woman's Journal*.

ART DECORATIVE.

"About no bit of modern decoration is there such a glamour of romance as that associated with the silver-mounted drinking-horn, hung amid mock shields and battle trophies. Even in an ordinary dining-room, in spite of incongruous surroundings, it carries one back to the rude ages when its graceful prototype, jeweled and banded with metal, and surrounded by the mighty weapons of the Norman chief, reflected from shining faces the glow and life of the ruddy, leaping flames of banquet torches. But to come back to the present, there seems to be a renaissance of horn decoration. Not only are the antlers of the moose, the reindeer and caribou in request; but the long, beautifully curved and glossy horns of the wild steers of the far West, South America, Italy and Spain. The horns of the last two countries are very long, finely curved, and, like the American, exquisite in coloring, showing mottlings and cloudings of sea-green fading to amber; brown melting into pearly grey, which, in turn, deepens to vivid black at the extreme tips. These horns have, from fineness of texture, a natural gloss, which enhanced by art, becomes fine polish.

"Mounted in pairs, in some cases with the polished hoof of the steer, which also shows lovely coloring between the horns, they make beautiful decorations to hang over dining-room entrances or mantels. They should spring from panels of bronzed metal, or oak dark in color; a light, modern flowered wall-paper would form an incongruous setting for such a decoration, or for the graceful antlers of the stag.

"The American steer horns, for their lesser length, are more suitable for decorations such as drinking-horns, tankards, powder-flasks and flower-holders. These can be purchased in various sizes, ready polished, tipped and furnished with chains to hang by, and at reasonable prices. The horns of our domestic steer, when fine ones can be selected, are capable of receiving a fine polish. These and the horns of the wild Western and Southern steers are bought up largely for manufacturing purposes, but may be obtained by ordering from some wholesale dealer, taxidermist, naturalist, or from an abattoir. Steer horns being composed largely of albumen and gelatinous substances, may be easily softened by heat and twined into various forms, therefore easily lending themselves to decoration. Beautiful cups and tankards may be made from horns."—*Art Interchange*.

MISCELLANEOUS.

Many a rich man makes a poor husband, and many a poor girl makes the richest wife.—*The Great West*.

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That is not wisdom, it is not piety, it is not reverence for venerable things, it is stagnation, it is timidity, often it is mental indolence, sometimes it is refined but intense selfishness, which holds a preacher still in ancient ruts of ministration, through fear of ministering to unnatural excitements. We had better do some things wrong than to do nothing.—*Austin Phelps*.

The heart will tell its own tale; under some circumstances the heart will have its own way; it is useless to tell the heart that no good can come of this or that—the heart finds good in unexpected places, and draws honey from flowers that have not been suspected of bearing honey by any naturalist or herbalist. There is a time when sorrow becomes sweetness; such is the mystery and such the graciousness of life, that loss turns itself into a sort of gain.—*Joseph Parker*.

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VOL. 11.

SALT LAKE CITY, UTAH, SEPTEMBER 15, 1882.

No. 8.

OASIS.

There are shady nooks in the world's highway,
Where we rest from the heat, and dust of day,
Where the grass and flowers spring fresh and bright,
And the fountains sparkle like gems of light.

Where weary ones may stop and think
O'er life's deep lessons, and, while they drink
Of the peace that reigns in this haven dear,
Find happy respite from pain and fear.

It is well, for life's object had ne'er been won,
For the soul would faint ere the day was done,
And the Pilgrim staff be laid aside,
Ere half way over the desert wide.

If the aching feet could find no rest,
Nor the heart with songs of joy be blest;
For though the rose may have its thorn,
It cannot of its sweets be shorn.

But God is good, for the light and shade,
The bitter and sweet, his hand hath made,
And dealt in portions just and fair;
Showing a wisdom deep and rare.

So there is no desert but hath its spring,
And its shady trees where the sweet birds sing:
Sometimes 'tis a weary way and long,
That the path is devoid of fount and song.

But oft when we think it is sorrow all,
A gleam of light o'er the way will fall,
And a hope spring up, so bright and fair,
That it banishes darkness, doubt and care.

Let us seek those bright spots we may find in life,
If we lose them not in the blinding strife:
For they're planted along from life's rising sun,
'Til the work is ended and heaven is won.

HOPE.

BOOKS, LETTERS, AUTHORS.

BY HANNAH T. KING,

The mind experiences a sort of dizziness when throwing itself out to view, and as it were, to grasp the world of books that have been written for the instruction, edification, and amusement of the human family! Public Libraries of ancient writers, containing fifty thousand, or a hundred thousand volumes, speaking to us out of the past ages with voices that are immortal! then pass down to modern times, and we find public libraries all over the known world, with their volumes innumerable, upon every known science. Biographies of every notable character that ever lived, histories of all countries, travels of every description. Then come periodicals, in themselves an ocean, flowing over all lands, and suited to every mind, and their varied tastes; and newspapers, mountains of newspapers—some comprising a sheet that would cover a small room, all for one penny! issued every day, and in some cases twice a day! they contain the news of the world, movements of nations; with their courts, and crowned heads; every thing is now literally "told on the house tops," how they look, and what they say, and what they do; they are as "a beacon set upon a hill that cannot be hid;" their good deeds and their bad are equally blazoned forth! food for the Newspapers, information of every sort is found in them; they are the bulletin of the world, issued almost every hour. The Theatres with all their magical details, contribute a mighty quota of readable matter in the present day; the gifted Ristori, and the no less marvelous Sarah Bernhardt, and Booth, and Irving, those two thrill-

ling constellations at this moment in conjunction! Making Shakspeare live again every night in all his own gorgeous glory of personification of the passions of humanity in all their mysterious working for good, or for evil; presenting a mirror in which the "form and pressure" of virtue is seen in all her glory, and vice in all its frightful deformity, to be shunned and hated. Then the letters! since the blessing of cheap postage was given to the public, everybody has become a writer. Rowland Hill, still of blessed memory, was the first mover in this great benefaction, and he never rested till the penny postage was an established fact throughout the united kingdom of Great Brittan. The public became letter writers, every mind hastened to correspond with its beloved ones, and with its congenial mind; every one told its tale in writing to the eye, and the heart that was panting to receive it; every mother at once sat down, and became a writer to her boy, or girl far away; told them how she loved, and how she prayed for them; urged them on to virtue, and to duty, to honor and honesty, and wound up by giving Rowland Hill a mother's blessing, for having opened up the way for every person to communicate with the loved ones. Letters signed, sealed and delivered, all for one penny.

Well might that country raise a noble monument to that philanthropic man; who had given the poor, such an untold blessing, and they did so. By his aid knowledge has spread like water flowing over thirsty ground, and has fertilized, and made productive, that which before lay barren and destitute, yet possessing within itself all the germs of intelligence, of love, of a yearning to communicate, and amalgamate; but custom familiarizes, a new generation has risen up, and the noble benefactor is almost forgotten. Yet, this penny postage was an untold benefaction to the English people—it raised a highway for the communication of mind with mind, by the aid of that tiny instrument, the pen! and was an unseen, but unsleeping power in spreading the principles of the Latter-day work, over those favored kingdoms. Yes favored is the word, for a mighty host heard and received, and continued to live the life giving principles which it enunciated; and which were often promulgated, fed, and kept alive by the "penny postage."

The mechanic, the peasant, and the Village girl, became writers, that they might expatiate upon a theme, that had raised them to a higher platform than they had ever before stood upon; it held before them a mirror in which they beheld self, and with wonder and delight they rejoiced therein. A noble monument has been raised to Rowland Hill, which speaks well for the appreciation of the British public.

Now we must speak a few words for the authors of those worlds of books. Think of the mental labor that has produced those volumes of intrinsic worth! of the sweat of the brain and palpitations of the heart, that this Herculean labor has occasioned. How many eyes gaze on those colossal libraries, yet never give a passing thought to the minds that have produced them! but we will leave those tomes of wondrous lore, and consider the mental laborers of our own times. Again what immense libraries, public and private, and the circulating libraries, books every where. Intellectual tables spread continually, day and night with viands suiting every palate, and every taste; we

could easily imagine ministering spirits waiting round to hand to us our favorite Author; or beloved Poet, or venerated Statesman, or appreciated philanthropist, the feminine and the masculine are equally yoked in this galaxy of their labors and their songs are Duetto for ever. And as we enjoy the feast prepared for us, let us never forget the mental purveyors, whose labor is often onerous, often ill paid, often without money, and without price, though in this day, fortunes have been made even by the pen, and the public are appreciative; which formerly was not the case. When Milton's "Paradise Lost," was scarcely noticed, and only fetched fifteen pounds! since that time it has realized its thousands. Milton, Doctor Johnson, Goldsmith, and a host of as great men passed through poverty and neglect, and great privations, to reach the pinnacle they attained, and upon which they stand forever; for that which has immortality within it can never be destroyed.

SCENES AND INCIDENTS IN NAUVOO

BY HELEN MAR WHITNEY.

In looking over letters written by my parents, during the days of my childhood, I find recorded many a forgotten incident; some of which are pleasing, and others painful to dwell upon—bringing back the love and the joy, the pain and the sorrows, that were shared by them who have, long since, passed to a haven of rest, where there are no more tears, nor anguish and where the tears of death can never come.

One reminiscence serves to revive another, and among other incidents is the following which I will relate, with the hope that it may prove beneficial to my young sisters, as it came very near ending my earthly existence. I believe it was in the early part of March in 1842; at all events my father and mother had gone down to Quincy and left a young woman with us, to take charge of matters and things while they were gone. Before they returned my eldest brother and myself were invited to attend an evening party in the neighborhood where we first settled, when the place was called Commerce. Laying off my winter clothing I put on a lawn dress and cotton stockings, and thin slippers in the place of boots, never giving a thought that it could hurt me. I was wrapped in a good shawl but as we drove in an open carriage, the cold bleak wind pierced through to my vitals, and the consequence was that I was thrown into what was considered a quick consumption, from which there was but little hope of my recovery, though I was kept in ignorance of my true condition until after the danger was over. I was not sick in bed, but I looked like a walking ghost, and it took but a few steps to exhaust what little strength I had. No pains were spared and nothing that affection could prompt, or faith and skill accomplish that was left untried, though I sometimes noticed their anxious and careworn looks. Early one morning in the Fall of the year my father had William hitch up his horse and buggy and take me up to the Temple, where he met us. He took me to the Font under the Temple into which the water had been pumped the day before and there baptized me for my health, which I regained more rapidly from that time.

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To these forty years of labor the women of to-day owe the victories which are so surely hastening on the time when our beloved country shall become in truth the "land of the free," as it has ever been the "home of the brave."—*Woman's Journal*.

ART DECORATIVE.

"About no bit of modern decoration is there such a glamour of romance as that associated with the silver-mounted drinking-horn, hung amid mock shields and battle trophies. Even in an ordinary dining-room, in spite of incongruous surroundings, it carries one back to the rude ages when its graceful prototype, jeweled and banded with metal, and surrounded by the mighty weapons of the Norman chief, reflected from shining faces the glow and life of the ruddy, leaping flames of banquet torches. But to come back to the present, there seems to be a renaissance of horn decoration. Not only are the antlers of the moose, the reindeer and caribou in request; but the long, beautifully curved and glossy horns of the wild steers of the far West, South America, Italy and Spain. The horns of the last two countries are very long, finely curved, and, like the American, exquisite in coloring, showing mottlings and cloudings of sea-green fading to amber; brown melting into pearly grey, which, in turn, deepens to vivid black at the extreme tips. These horns have, from fineness of texture, a natural gloss, which enhanced by art, becomes fine polish.

"Mounted in pairs, in some cases with the polished hoof of the steer, which also shows lovely coloring between the horns, they make beautiful decorations to hang over dining-room entrances or mantels. They should spring from panels of bronzed metal, or oak dark in color; a light, modern flowered wall-paper would form an incongruous setting for such a decoration, or for the graceful antlers of the stag.

"The American steer, horns, for their lesser length, are more suitable for decorations such as drinking-horns, tankards, powder-flasks and flower-holders. These can be purchased in various sizes, ready polished, tipped and furnished with chains to hang by, and at reasonable prices. The horns of our domestic steer, when fine ones can be selected, are capable of receiving a fine polish. These and the horns of the wild Western and Southern steers are bought up largely for manufacturing purposes, but may be obtained by ordering from some wholesale dealer, taxidermist, naturalist, or from an abattoir. Steer horns being composed largely of albumen and gelatinous substances, may be easily softened by heat and twined into various forms, therefore easily lending themselves to decoration. Beautiful cups and tankards may be made from horns."—*Art Interchange*.

MISCELLANEOUS.

Many a rich man makes a poor husband, and many a poor girl makes the richest wife.—*The Great West*.

Train a child to understand or feel a principle and to apply it, not merely to remember and obey a rule.—*F. B. Perkins*.

"I propose to do all I can for the enlargement of woman's rights, while I am Governor of Indiana."—[Governor Porter.

"Governor St. John, of Kansas, says he hopes women will soon have the right to vote for those who are to govern them."

"I go for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women."—[Abraham Lincoln.

Mrs. Scott-Siddons is quoted as having said: "An American servant will tie on her veil in a natty, graceful way that an English duchess knows nothing about."

"A man cannot argue against woman suffrage five minutes without repudiating the principles upon which this government is founded."—[U. S. Senator Hoar.

The Quiz, a sprightly weekly published in Philadelphia, is entirely under the control of women. Mrs. Mary Hall is its business manager and Mrs. Florence O. Duncan editor-in-chief.

Governor Baker recently said to the graduating class of the Indianapolis Female College. "Young Ladies, prepare yourselves for the duties of full citizenship because it is the inevitable, whether you desire it or not."—*Ex*.

That is not wisdom, it is not piety, it is not reverence for venerable things, it is stagnation, it is timidity, often it is mental indolence, sometimes it is refined but intense selfishness, which holds a preacher still in ancient ruts of ministrations, through fear of ministering to unnatural excitements. We had better do some things wrong than to do nothing.—*Austin Phelps*.

The heart will tell its own tale; under some circumstances the heart will have its own way; it is useless to tell the heart that no good can come of this or that—the heart finds good in unexpected places, and draws honey from flowers that have not been suspected of bearing honey by any naturalist or herbalist. There is a time when sorrow becomes sweetness; such is the mystery and such the graciousness of life, that loss turns itself into a sort of gain.—*Joseph Parker*.

The majority in the House of Lords (132) who threw out the bill to legalise marriage with a deceased wife's sister was made up of 8 dukes, 5 marquises, 35 earls, 7 viscounts, 17 bishops (including the Archbishop of York), and 60 peers who sit as barons. The minority (128) included the Prince of Wales, the Duke of Edinburgh, and the Duke of Albany, 9 dukes, 3 marquises, 29 earls, 8 viscounts, and 76 peers sitting as barons. No member of the episcopal bench supported the bill. The Archbishop of Canterbury was among the absentees. The dukes who voted for the bill were Hamilton, Cleveland, Portland, St. Albans, Sutherland, Westminster, Roxburghe, Athole, and Leinster, and the marquises Abergavenny, Aylesbury, and Northampton. The Dukes who opposed the measure were Buckingham and Chandos, Leeds, Marlborough, Norfolk, Northumberland, Rutland, Buccleuch, and Argyll, and the marquises Bath, Bristol, Hertford, Huntly, and Salisbury. All the Roman Catholic peers present declared themselves "not content."

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The Rights of the Women of Zion, and the Rights of the Women of all Nations.

Vol. 11.

SALT LAKE CITY, UTAH, SEPTEMBER 15, 1882.

No. 8.

OASIS.

There are shady nooks in the world's highway,
Where we rest from the heat, and dust of day,
Where the grass and flowers spring fresh and bright,
And the fountains sparkle like gems of light.

Where weary ones may stop and think
O'er life's deep lessons, and, while they drink
Of the peace that reigns in this haven dear,
Find happy respite from pain and fear.

It is well, for life's object had ne'er been won,
For the soul would faint ere the day was done,
And the Pilgrim staff be laid aside,
Ere half way over the desert wide.

If the aching feet could find no rest,
Nor the heart with songs of joy be blest;
For though the rose may have its thorn,
It cannot of its sweets be shorn.

But God is good, for the light and shade,
The bitter and sweet, his hand hath made,
And dealt in portions just and fair;
Showing a wisdom deep and rare.

So there is no desert but hath its spring,
And its shady trees where the sweet birds sing;
Sometimes 'tis a weary way and long,
That the path is devoid of fount and song.

But oft when we think it is sorrow all,
A gleam of light o'er the way will fall,
And a hope spring up, so bright and fair,
That it banishes darkness, doubt and care.

Let us seek those bright spots we may find in life,
If we lose them not in the blinding strife;
For they're planted along from life's rising sun,
'Til the work is ended and heaven is won.

HOPE.

BOOKS, LETTERS, AUTHORS.

BY HANNAH T. KING,

The mind experiences a sort of dizziness when throwing itself out to view, and as it were, to grasp the world of books that have been written for the instruction, edification, and amusement of the human family! Public Libraries of ancient writers, containing fifty thousand, or a hundred thousand volumes, speaking to us out of the past ages with voices that are immortal! then pass down to modern times, and we find public libraries all over the known world, with their volumes innumerable, upon every known science. Biographies of every notable character that ever lived, histories of all countries, travels of every description. Then come periodicals, in themselves an ocean, flowing over all lands, and suited to every mind, and their varied tastes; and newspapers, mountains of newspapers—some comprising a sheet that would cover a small room, all for one penny! issued every day, and in some cases twice a day! they contain the news of the world, movements of nations; with their courts, and crowned heads; every thing is now literally "told on the house tops," how they look, and what they say, and what they do; they are as "a beacon set upon a hill that cannot be hid;" their good deeds and their bad are equally blazoned forth! food for the Newspapers, information of every sort is found in them; they are the bulletin of the world, issued almost every hour. The Theatres with all their magical details, contribute a mighty quota of readable matter in the present day; the gifted Ristori, and the no less marvelous Sarah Bernhardt, and Booth, and Irving, those two thrill-

ling constellations at this moment in conjunction! Making Shakspeare live again every night in all his own gorgeous glory of personification of the passions of humanity in all their mysterious working for good, or for evil; presenting a mirror in which the "form and pressure" of virtue is seen in all her glory, and vice in all its frightful deformity, to be shunned and hated. Then the letters! since the blessing of cheap postage was given to the public, everybody has become a writer. Rowland Hill, still of blessed memory, was the first mover in this great benefaction, and he never rested till the penny postage was an established fact throughout the united kingdom of Great Brittan. The public became letter writers, every mind hastened to correspond with its beloved ones, and with its congenial mind; every one told its tale in writing to the eye, and the heart that was panting to receive it; every mother at once sat down, and became a writer to her boy, or girl far away; told them how she loved, and how she prayed for them; urged them on to virtue, and to duty, to honor and honesty, and wound up by giving Rowland Hill a mother's blessing, for having opened up the way for every person to communicate with the loved ones. Letters signed, sealed and delivered, all for one penny.

Well might that country raise a noble monument to that philanthropic man; who had given the poor, such an untold blessing, and they did so. By his aid knowledge has spread like water flowing over thirsty ground, and has fertilized, and made productive, that which before lay barren and destitute, yet possessing within itself all the germs of intelligence, of love, of a yearning to communicate, and amalgamate; but custom familiarizes, a new generation has risen up, and the noble benefactor is almost forgotten. Yet, this penny postage was an untold benefaction to the English people—it raised a highway for the communication of mind with mind, by the aid of that tiny instrument, the pen! and was an unseen, but unsleeping power in spreading the principles of the Latter-day work, over those favored kingdoms. Yes favored is the word, for a mighty host heard and received, and continued to live the life giving principles which it enunciated; and which were often promulgated, fed, and kept alive by the "penny postage."

The mechanic, the peasant, and the Village girl, became writers, that they might expatiate upon a theme, that had raised them to a higher platform than they had ever before stood upon; it held before them a mirror in which they beheld self, and with wonder and delight they rejoiced therein. A noble monument has been raised to Rowland Hill, which speaks well for the appreciation of the British public.

Now we must speak a few words for the authors of those worlds of books. Think of the mental labor that has produced those volumes of intrinsic worth! of the sweat of the brain and palpitations of the heart, that this Herculean labor has occasioned. How many eyes gaze on those colossal libraries, yet never give a passing thought to the minds that have produced them! but we will leave those tomes of wondrous lore, and consider the mental laborers of our own times. Again what immense libraries, public and private, and the circulating libraries, books every where. Intellectual tables spread continually, day and night with viands suiting every palate, and every taste; we

could easily imagine ministering spirits waiting round to hand to us our favorite Author; or beloved Poet, or venerated Statesman, or appreciated philanthropist, the feminine and the masculine are equally yoked in this galaxy of their labors and their songs are Duetto for ever. And as we enjoy the feast prepared for us, let us never forget the mental purveyors, whose labor is often onerous, often ill paid, often without money, and without price, though in this day, fortunes have been made even by the pen, and the public are appreciative; which formerly was not the case. When Milton's "Paradise Lost," was scarcely noticed, and only fetched fifteen pounds! since that time it has realized its thousands. Milton, Doctor Johnson, Goldsmith, and a host of as great men passed through poverty and neglect, and great privations, to reach the pinnacle they attained, and upon which they stand forever; for that which has immortality within it can never be destroyed.

SCENES AND INCIDENTS IN NAUVOO

BY HELEN MAR WHITNEY.

In looking over letters written by my parents, during the days of my childhood, I find recorded many a forgotten incident; some of which are pleasing, and others painful to dwell upon—bringing back the love and the joy, the pain and the sorrows, that were shared by them who have, long since, passed to a haven of rest, where there are no more tears, nor anguish and where the tears of death can never come.

One reminiscence serves to revive another, and among other incidents is the following which I will relate, with the hope that it may prove beneficial to my young sisters, as it came very near ending my earthly existence. I believe it was in the early part of March in 1842; at all events my father and mother had gone down to Quincy and left a young woman with us, to take charge of matters and things while they were gone. Before they returned my eldest brother and myself were invited to attend an evening party in the neighborhood where we first settled, when the place was called Commerce. Laying off my winter clothing I put on a lawn dress and cotton stockings, and thin slippers in the place of boots, never giving a thought that it could hurt me. I was wrapped in a good shawl but as we drove in an open carriage, the cold bleak wind pierced through to my vitals, and the consequence was that I was thrown into what was considered a quick consumption, from which there was but little hope of my recovery, though I was kept in ignorance of my true condition until after the danger was over. I was not sick in bed, but I looked like a walking ghost, and it took but a few steps to exhaust what little strength I had. No pains were spared and nothing that affection could prompt, or faith and skill accomplish that was left untried, though I sometimes noticed their anxious and careworn looks. Early one morning in the Fall of the year my father had William hitch up his horse and buggy and take me up to the Temple, where he met us. He took me to the Font under the Temple into which the water had been pumped the day before and there baptized me for my health, which I regained more rapidly from that time.

He was in the habit of taking me out riding nearly every day, and soon after this he had occasion to go quite a distance out on the prairie to take Miss Lawrence home, who had been doing some sewing for us. This was Sarah Lawrence, who was *sealed* to the Prophet Joseph. Father took me with them, and though it looked a little cloudy when we started, he thought we could get back before it would rain; but we had barely got started for home when it commenced raining. Father put the umbrella over me, and told me to hold it closely over myself and not mind him. The thunder and lightning were terrific and the wind blew and the rain poured in perfect torrents, there was no house and not even a tree to seek shelter under. He was really frightened about me and drove as fast as it was possible for the horse to run. We soon reached Brother Winchester's house, which was near the outskirts of the town, but not before our cloths were drenched through. Father gave me into the charge of Sister Winchester who gave me something warming, and I was soon clad in some dry clothing, as well as myself. We remained there till the storm was over and when we went home the roads were washed smooth and we found that a heavy freshet had passed over the lower part of the City.

My father's prayers and faith prevailed in my behalf, for I never felt the least bad effect from the exposure, which was truly miraculous. This true story may prove, not only a warning but a faith-promoter to our young friends, who may chance to read it.

There is another little incident which I had missed jotting down in the right place. It was near the first of June 1843, just previous to my father's starting East, that the Prophet called and invited him to ride with him and William Clayton, his private clerk, as he was going around to give invitations to his friend, to take a pleasure trip with him down to Quincy, in the little "Nauvoo" boat which, previous to its being purchased, was called "Maid of Iowa." I was also invited to go along. As we drove up the river a Steamer was just landing, and a number of strange gentlemen came ashore, who seemed to have quite a curiosity to see the Prophet. He got out, and in his warm and genial way, gave each of them a cordial shake of the hand. As the carriage was about starting away, one of them came up and, after being introduced by President Smith, requested the privilege of riding. After going a few rods the carriage was stopped for him to get out. He wished to have it to say that he had rode with Joseph Smith, whom they styled the "American Mahomet."

Our babe being very sick prevented my parents from going and I went with my brother. It was a lovely June morning, and animated with the lovely airs, played by William Pitt's Bras band, every heart was made glad, and every thing looked bright and hopeful for the excursionists, as we started on the little Steamer bound for Quincy.

We had a most enjoyable trip down, took dinner, with others, at the house of the widow of Dr. F. G. Williams and his son Ezra, who were old Kirtland friends. Joseph and his wife Emma, and a score of his old, as well as young, friends were made welcome by others in that city. But on our return trip a heavy thunder storm came up, and Judge Elias Higbee being taken very ill we were obliged to stop over night at Keokirk. The cabin was small and the Judge being so sick the majority stayed on deck, where we sat all night; umbrellas being our only protection from the beating storm. The heat had been very excessive, and being thinly clad, many were made sick, and I was among that number. Judge Higbee continued to grow worse, and only lived a few days after his return home.

The Prophet, who was noted for his tender sympathies towards the afflicted, could not rest until he went around and informed himself of the condition of each one who had accompanied him to Quincy, and offer advice and some he administered to. The morning of the second day after our return, he called at our house. He recommended some medicine to be given me that night, and then turning to me said: "To-morrow morning you take for your breakfast only a cup of coffee and a piece of dry bread, and you shall be well." His counsel was strictly adhered to, and the result was precisely as he had predicted.

Before leaving us to go East my father gave to his children (six in number) their Patriarchal blessing, brother William Clayton acting as scribe. Father was very anxious that mother should go with him and spend a little time with their relatives; but she could hardly make up her mind to leave home. She accompanied him as far as Quincy. He wrote three or four letters while on his way to Pittsburg, and a few extracts from their correspondence may be of interest to others beside myself. The following was written by my mother, and directed to Philadelphia, as he was to have been there, but unexpectedly he was detained in Pittsburg. This was dated "June 27th, 1843.

My dear companion:— I received your precious letter, and parcel sent by Brother Smith. * * Gladly do I retire from the busy cares of life to spend a few moments in talking to you in this silent way. * * If I could but see you for a few moments, how much easier I could unbosom my feelings, but yet I am thankful that we have this privilege of conveying our thoughts to each other. I have read your letter over and over, and my eyes have been almost blinded with tears—the feelings expressed therein are worth more to me than worlds would be without them; for nothing could make me happy without your favor. It is one week last Sunday since I closed a letter to you. Brother Brigham then expected to start the next day. * * There are many changing scenes * * one moment our bosoms may beat high with anticipation, and the next be thrown into confusion. At present there is great excitement in the city. Brigham told me this morning that he did not much expect to go; said Joseph had sent word to him not to go any way until he saw him. I am thankful that you got away before the fuss. I feel as though you were more safe than you would be here. Oh that I could be with you! I sometimes feel as though I had been foolish and would never let another such an opportunity pass without going with you. * I should not wish to go, unless I could go with you clear to the sea shore; but I need not talk about it now, for there is no telling where our lot will be cast next, things look rather gloomy here at present, but I believe good will come out of evil. I will not attempt to tell you about Joseph's arrest, as Brother Hadlock, the bearer of this letter, can tell you all about it. *

Since writing the above, I have had a visit from brother Parley P. Pratt and his wife. They are truly converted. It appears that Joseph has taught him the principle and told him his privilege, and even appointed one (a wife for him. * * She has been to me for counsel. I told her I did not wish to advise in such matters. Sister Pratt told me that she had been railing against these things until within a few days past, she said the Lord had shown her that it was all right, and wants Parley to go ahead, says she will do all in her power to help him. * * They asked me many questions on principle. I told them I did not know much, I'd rather they would go to those that had authority to teach. Parley said he and Joseph were interrupted before he got what instruction he had wanted, and now he did not know when he should have an

opportunity. * I told him that these were sacred things, and he had better not make a move until he got more instruction. * * Sarah Noon is here and sends her love to you. My daily prayer is that you may finish your mission with honor, and be returned to our embraces. * * I think you had better destroy this as soon as you can after reading it. I should not dare to send it by mail, but I trust it will go safe. If Brother Brigham should go I will write again by him. I am as ever,
Your affectionate wife.

VILATE KIMBALL."

This is another proof that the Prophet Joseph revealed the plural wife system.

The following I gather from the second letter written by my father from Pittsburg. The first was written to me, which has been published. This one was to my mother, and was dated July 15th. He wrote that he and brethren had been there a fortnight, waiting for President B. Young, who they were looking anxiously for. He continued to suffer much from his lungs, in consequence of the smoke from burning coal in that place; after having a very severe attack of influenza and cholera-morbus, which had reduced him so low that he was hardly able to sit up, and could only write a few lines at a time. He wrote, "The Saints have been very good and kind. The people here are mostly Dutch and Irish; but very few have come out to hear us preach, as Elder Page has whipt the Sects so, in his preaching, they will not come out to hear. I do wish the Elders would stop it and take a mild course, and preach the Gospel as they have been commanded of the Lord, and advised by Brother Joseph and the Twelve. * I shall leave next week if Brigham comes. I want to go ahead and do what we can in order to get through before cold weather comes on. * * I have heard Brother Joseph is again clear from his enemies. I wish they could let him alone. * *

It seems sometimes as though I could not be absent from my friends and those I so dearly love, but this will not do. I must labor for my Father in order that he may provide a home not made with hands, but eternal in the heavens. * For this I am willing to suffer privation, and to wear myself out, and to lay down my life, should it be necessary to do so. My mind has been very fruitful in the things of God, most of the time since I left you in Quincy, till I was taken sick. My whole soul is bound up in the cause of Christ, and my prayer is daily that I may be a savior of men and a comfort to the human family; but I see, when I have done the best I can, that I am a poor imperfect creature. I wish that I had more wisdom, more light, more patience and more religion, and every thing that is good and calculated to make my friends happy, both in time and in eternity. * O, that little babe, kiss him for me, and the rest of our dear children, and tell them to write me how they get along. * I want you to read this to Sarah and Sister Billings, who I hold as one of my bosom friends. A friend in these days is more precious than gold, and I esteem her as a mother in Israel, and she has my prayers and blessing. We are in a critical place but be of good cheer, my dear friends, for I esteem you as such in every sense of the word, and may the Lord bless you with peace forever and ever, amen."

To be Continued.

LAST election day, the Morgan County paupers were taken from the poor-house and voted in a body. Yet not an intelligent tax-paying woman, not a lady school-teacher, or a farmer's wife would be trusted to cast a ballot in Morgan county, Ind. Is this a government of the people?—*Our Herald.*

PROMISES.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

Blessed are they who hunger and thirst after righteousness, for they shall be fill'd.

Jesus.

Not to the proud, who have boundless possessions—
Not to the mighty, the world favor'd throng—
Not unto those who have all of earth's blessings—
Doth the kingdom of God and its glory belong.

Nay, hardly the wealthy, God's kingdom can enter.
Their friends and position so much from them claim;

So much do their thoughts in appearances centre
They care not the kingdom of God to sustain.

Yet wealth is a boon, if but wisely we use it;
Yea, wealth doth accomplish commendable things;
But when in our pride for display, we abuse it—
Instead of a blessing, destruction it brings.

But unto the humble, the lowly of spirit—
Shall riches abiding, and comfort be given;
Rejoice! Oh, ye poor ones, 'tis yours to inherit
In fullness and glory, "The kingdom of Heaven."

Ye that thirst, and that faint for the life-giving waters,
Who for righteousness hunger, midst sorrow and strife;

Rejoice! God doth count you his sons and his daughters—

Ye shall satisfied be, with the manna of life?

Ye yet shall be fill'd unto copious o'erflowing;
The spirit of truth shall your bosoms inspire;
Your blessings shall be of your Father's bestowing,
"Your souls shall be touched" and be warm'd as with fire.

And ye who have mourn'd over many offences—
Enduring in hope, God's salvation to see—
Rejoice and be glad, for the Lord, your defence is,
He wills that the honest, his people shall be.

Rejoice and be glad, yet with spirits repentant—
'Gainst the sins that beset us, each one must contend;
Thus your souls shall be filled with the sweetest contentment—
For the honest and humble, have God for their friend.

From the depths, He can lift you to glory and gladness;
Can darkness dispel, by ineffable light;
He can banish the woes that o'erwhelm you with sadness,
And scatter the clouds, were they blacker than night.

Who can limit his love? His munificence measure?
His compassion exhaust? or his purpose conceive?
"He sees not as man," 'tis his infinite pleasure—
That the meek and the poor shall his kingdom receive.

His gifts and his grace, God hath promised the lowly,
That the feeble and faint, consolation may drink;
He gives not the proud what is sacred and holy;
Nor leaves those who love him to helplessly sink.

EMILY HILL WOODMANSEE.

Salt Lake City.

A REPRESENTATIVE WOMAN.

MARY ISABELLA HORNE.

Continued.

A rather remarkable period in Mrs. Horne's history, dates a little previous to the events recorded in the last chapter. We designate it as remarkable because it was the initiatory step in the direction of public life, which has led to many other things, all of these tending to give her publicity and influence in woman's department of spiritual labor in the Church. It is well known to most of our readers that the Relief Society was organized by the Prophet Joseph in Nauvoo, Ill. The subject of this sketch was a member of that organization. When the Bishops organized in the various wards and settlements, in the valleys of the mountains, sometime after the return of the people from the move to Provo, in the time of

Johnston's army, or as it is generally termed the "Echo canyon war," Mrs. Horne was chosen by Bishop A. Hoagland of the 14th, Ward Salt Lake City, to preside over the branch of Relief Society in that ward. This took place on the 12th of December 1867. It was a great surprise to the lady to be elected to that position. Although a woman of great force of character and endurance, she was thoroughly domestic in her manner and habits, and anything like notoriety was distasteful and foreign to her nature. However she determined not to shrink from any responsibility placed upon her under the authority of the priesthood, but to trust in God to help her overcome her diffidence and fear of speaking in public. Sister Eliza often refers to her being so very timid that she could not vote in the members of the Society, without being supported by leaning on other sisters. To see her now stand up in the congregations of the Saints, and hear the words of instruction which flow from her lips, one could scarcely credit that she was ever so afraid of her own voice. Mrs. Horne is particularly happy in Scriptural quotations. She has made the Bible a special study, and her references are a very great help to her in speaking, and more than supply the want of language of which she sometimes complains, though her hearers never think of it. She has the gift of concentration which is always good in a speaker or writer; she speaks to the point and her reasoning is forcible and clear.

Mrs. Horne's first Counselors in the Relief Society were, Susan H. Wilkinson and Willmirth East, and subsequently Mrs. Elimna S. Taylor was appointed Secretary, and Jane Richardson, Treasurer; under the wise and judicious management of the President the Society increased in numbers and not only was great good accomplished in the relief of the poor and afflicted, but means multiplied in the treasury through prudent and careful financiering. A very good substantial two story-brick building has been erected by the Society, one part of which is rented for a store, and the upper story used for meetings, and other purposes in the same connection. The Society also own a good granary, and have quite a large quantity of wheat stored away. We have not space in our columns to enumerate all the good work which has been done in the Society under Mrs. Horne's direction, but certainly she has proved herself a faithful stewardess, as the Secretary's record will show. Mrs. Horne's success as a leader was so apparent and her course so consistent, that she was soon looked up to as an example, and Pres. Young had such confidence in her ability, that he gave her a very important mission among the sisters; this was called retrenchment; he called upon her in Gunnison when she was there on a visit to her son Joseph, who was at that time Bishop of that place. He told her to lead out in a more economical way of living, of dressing and so forth; she scarcely understood at the time what the labor was to which he assigned her, but on her return home she laid the matter before "Sister Eliza," whom the sisters recognize as the Elect Lady, and told her of the mission from Pres. Young; subsequently she called with Sister Eliza to see the President; and learn what could be done to carry out his counsel in the matter. President Young's advice was for them to hold meetings on the subject of retrenchment, in table etiquette, courses, style, etc., and in dress; having their garments plain and modest, instead of so many ruffles, flounces and furbelows, and spend more time in moral, mental and spiritual cultivation, and less upon fashion and the vanities of the world. Accordingly Mrs. Horne prepared an entertainment at her own house, the table being set in a simple style with plain food, and several Presidents of Relief Societies were present. Some good coun-

sel was given, and the way seemed more clear towards putting in practice the suggestions. A meeting was appointed for the next week in the 15th Ward school house, and from there adjourned to the 14th Ward Assembly Rooms, and from that time until the present Mrs. Horne has presided at these regular semi-monthly meetings of the Ladies General Retrenchment Associations. She makes an excellent President, has great dignity of character, and is perfectly equal to the position she has so long occupied.

When Pres. Young instructed Sister Eliza to go through the Territory and organize the young ladies, into Associations, for mutual benefit and improvement, Mrs. Horne was called to assist in the work of organizing. She has organized and reorganized many of the Young Ladies Mutual Improvement Associations, in the Church, and at a more recent date has also organized Primary Associations in several places; and visits from time to time, in all parts of the country, traveling among the people, teaching and encouraging them in the paths of light, knowledge and advancement. Her mission among women is a very important one, and she takes up her work systematically, and allows no selfish interest to come between her and the discharge of any public service.

At the time of the passage of the Cullom Bill, in January 1876, a grand mass meeting was called to convene in the Old Tabernacle, Salt Lake City. It was a sort of indignation meeting, and Mrs. Horne took an active part in the proceedings, being one of the committee appointed to draft resolutions. It was a remarkable woman's rights movement, and the expression of sentiments by Mormon women was pronounced and free. Mrs. Horne also addressed the audience a few moments on the questions before the house, at that memorable woman's convention. In February following the bill was passed, granting woman suffrage to the women of Utah. Seven days after the sisters met in their general meeting in the 14th Ward, when most of the wards of the city were represented, and a few ladies were selected as a Committee to wait upon acting Governor Mann, and express to him the gratitude of Mormon women for his signing the document, granting them the suffrage in Utah. Mrs. Horne was selected as one of that Committee; and from that time she has ever taken the greatest interest in the subject of woman's voting. She has never missed an opportunity of exercising her privilege in this regard. She has always been regular in attending the Primary meetings in the precinct where she resides, and has been elected a member of the County Central Committee.

Once or twice her name has been proposed as Justice of the Peace, but the statute law of Utah, still hinders woman from holding any office of emolument or trust. Every thing that women can do to prepare themselves to aid in the political elevation of the sex Mrs. Horne has sought diligently to do. Strong-minded she certainly is, and her reasoning upon woman's position is always sound and forcible. Yet she is motherly and gentle, and no one can say there is anything inconsistent with womanly delicacy in her manner or bearing, disproving altogether the theory of the opposers of political equality, who argue that it makes woman masculine, bold and forward, to vote and to speak in public, and that they neglect home and family.

To be Continued.

A DISPATCH from Omaha 13 inst. states that the Woman's Suffrage Convention was largely attended, by prominent advocates. Sixty-eight delegates from twelve states and territories were on the platform.

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, SEPTEMBER 15, 1882.

NATURALIZATION AND REGISTRATION.

The first Monday in September, the District Courts in Beaver and in Ogden, were both opened so that all aliens who wished to take out their naturalization papers, had the opportunity by traveling to one or the other of these places. Many persons went to these Court rooms from different points, and availed themselves of the privilege of becoming citizens of the United States. There has been a great neglect on the part of those born in foreign countries, in taking out their full papers, and it has seemed as if they "were at ease in Zion," not realizing the responsibilities at stake, in sustaining a republican government in the Territory, as a part of the great body politic. But now the great need of strength in numbers is apparent, it will perhaps be different; and those who have been long enough in the country, will have an ambition to assist in maintaining the liberties and rights of the people in the choice of officers to fill positions of trust, in the Territory, as well as a delegate to Congress.

On the second Monday in September, by proclamation of the Governor of Utah, the Third District Court was opened in Salt Lake City, which gave a great many the advantage of becoming naturalized, without taking a trip to Ogden. There should be no hesitancy on the part of those who are entitled to such privilege of fulfilling this duty; it is a sacred one, that every man and every woman should feel bound to respond to. A duty each one owes to himself or herself; a parent to his children, and all owe to the community in which they reside; to help sustain law, order, and good government in the land.

A set of rules have been adopted by the Utah Commission for the appointment and government of registrars, and the conduct of registration and elections. These rules have been extensively published, and probably carefully read, discussed and commented upon. In addition to Rule 2 there is an oath attached, which each person must take and subscribe to, before the name of that individual can be placed on the registration list. This oath or affirmation is very obnoxious in its wording; the phraseology of it is such as any sensitive, delicate, pure-minded woman would shrink from hearing, and nothing but the sternest sense of duty could induce a noble true woman to subscribe to it. But brave hearted women endure ignominy, scorn and indignities for the sake of maintaining the right and God and their own conscience are their support and strength in any trying ordeal. Jehovah is for the right, and He alone is a great majority, yet He requires every one to exercise his own agency, in all matters pertaining to life here upon the earth. He has endowed mankind liberally with faculties and powers by which they work out their own destinies, and this is in accordance with the true principles of all government.

Notwithstanding the oath which has to be taken before one can register, many have already gone forward and accepted the conditions, though feeling it a great injustice to be required of them. The words included in the test oath "in the marriage relation" are exceedingly objectionable; especially as the Edmund's law itself does not specify such affirmation to be made. It does look inconsistent that men and women of the strictest purity of character, exemplary in their lives in every respect, living in the highest order of marriage, should be excluded from the privilege of registering, and their names actually erased from the list of voters, because of their religious relations, even though in many instances they have been only spiritual and not in any sense practical. Yet the same rule is applied to all, whether they have actually lived in the principle or only received it in a spiritual form. The practice of the world at large is not considered, men may live in such relations as they like, if they do not marry, it is the actual ceremony that disfranchises American citizens. It is very galling to those who feel entitled to the privileges of citizenship, to be debarred of the exercise of the elective franchise; when they realize the fact that some of the best blood of their ancestry has been shed in defense of the liberty of the country. Many of those disfranchised, have all their lives been true and loyal patriots, and more—have made this Territory habitable by their hard labor and unremitting toil.

The Edmund's law has been differently interpreted by the Commissioners, who framed the oath of affirmation, from what it was understood previously, either by Mormons or non-Mormons. This rendering of its meaning has made some dissatisfaction, as those who have not violated the law of 1862, against what is termed bigamy or polygamy, would, had it not been for this oath, have been permitted to register. But according to the present regulation even a suspicion, a rumor which fails confirmation, is taken as evidence that some private ceremony had taken place away back in Nauvoo, or somewhere else; though the other party to the transaction has been dead many years. Again a woman whose husband has forsaken her and his family, and cast her off, and lives with another woman without marriage of any sort is permitted to register. Can such things be, and how can they be reconciled with the principles of freedom and religious liberty? If the people's party in Utah will stand together, and each one do his duty in the midst of the opposition brought to bear, there need be no fear whatever of losing the election.

Some difficulty has arisen in regard to the registering of women citizens, and there is a disposition manifested to reject votes of women altogether, this point will be carefully guarded, and argued in open court; the commissioners having previously decided that women were eligible, under the statute, to exercise the right of franchise. It would be a most flagrant act of injustice to take away this right after twelve years experience without any difficulty having arisen in consequence of woman suffrage.

HOME AFFAIRS.

Sister E. R. S. Smith, left this city on Wednesday morning's Southern train, to visit Sanpete Stake. Sister Zina D. H. Young was detained on account of the illness of her sister Presendia L. Kimball.

THE Primary Meetings will be held in each precinct in this County on Monday at 7, p. m. September 25, to select delegates to the County Convention, called for Saturday, Sept. 30 at 2 m. in the County Court House.

MRS. Elizabeth Bailey brought to this Office, one of the most beautiful floral gifts we ever received. Flowers are always welcome everywhere and on all occasions, and these were choice and fragrant indeed. Many thanks to the donor.

WE have been specially requested, by the Stake Presidents of Relief Society, Y. L. M. I. A., and Primary Associations, to urge the several secretaries in each of these Societies and Associations in this County, to prepare their reports immediately, and forward them to the Stake Secretary of each of these organizations.

A TERRITORIAL Convention of the People's Party has been arranged for, to be held in the City Hall, in this city on Monday the 9th, of October next at 12 m., for the purpose of nominating a delegate to Congress. The County Central Committees have been requested to take immediate steps, in their respective counties in this direction.

It is anticipated that a class of ladies for instruction in obstetrics and anatomy, will be opened in the Deseret Hospital, shortly after the October Conference. Persons wishing to study these branches, should avail themselves of this opportunity of preparation for practical work in midwifery. For particulars, address the Secretary of the Deseret Hospital Association.

THE National Woman Suffrage Association will hold their annual Convention in Omaha, Neb., Sep. 26, 27 and 28. It will no doubt be numerously attended. As Vice-President of the N. W. S. A. for Utah, we have been invited to attend, and should be glad to do so and report the attempt to disfranchise the women of Utah just made by the "Liberals."

The lady secretaries of the several Stake organizations of Relief Society, Y. L. M. I. A., and Primary Associations, will please notice that full semi-annual reports of each of these organizations should be forwarded in time, so that the Secretary of the central organization can compile and hand in her report to Pres. John Taylor's Office ten days previous to the October Conference.

THE seventh book of the Faith Promoting Series, has been issued from the Office of the Juvenile Instructor, in this City. It is entitled "H. C. Kimball's Journal." The first ten chapters were published in Nauvoo in pamphlet form, by Elder Robert B. Thompson. The next six chapters have been compiled from the manuscript by Helen Mar Whitney, eldest daughter of Pres. Kimball. She also furnished letters and items for the concluding chapter. There are so many marvelous instances of the power of God and the healing of the sick, through the administration of the ordinances, by the authority of the priesthood, that it cannot fail to be eminently useful to the young people of Zion. Heber C. Kimball was greatly gifted in faith, and was a natural prophet. He was often as much astonished at his own words as those who listened to his prophecies could possibly be. We think this book a good addition to the young people's libraries, and would advise every parent to purchase one. It is good for the children to know the trials and persecutions under which the Saints struggled and labored to carry the Gospel to the nations in an earlier day. The book is neatly bound, and contains over 100 pages. Price 25 cts. For sale at Juvenile Instructor Office.

SISTERS E. R. S. Smith and Zina D. H. Young, went to Logan to attend the Ladies Conference of Cache Stake, on Friday and Saturday, Sept. 1st and 2d. The Conference was well attended on Friday, Mrs. Libbie Benson presiding. The Relief Society was well and ably rep-

resented. In the evening a general meeting of the young people was held, at which Sisters Eliza and Zina, addressed the audience on such subjects as were calculated to promote improvement, moral, mental and spiritual.

On Saturday morning the Y. L. M. I. A., held their Conference, Mrs. Harriet A. Preston presiding. Prayer was offered by Miss Ida Ione Cook, Counselor to Mrs. Preston. The branches were well represented as being in good working order. In the afternoon the Primary Conference convened, Mrs. Jane S. Molen presiding. The Associations are in good condition, and an excellent feeling exists among the different branches in the Stake, and certainly great spiritual advancement is being made by the children in these organizations. At Hyde Park the sisters addressed the children in the Sunday School and on Monday in Mendon held three meetings, one with the Primary, one with the Relief Society and in the evening with the Y. L. M. I. A. All the meetings were well attended and a good spirit prevailed. The sisters were cordially received and hospitably welcomed.

THE regular monthly meeting of the board of managers of the Deseret Hospital, was held in the reception room at the building, on Monday Sept. 11th, Mrs. E. R. S. Smith in the chair. Prayer by Mrs. B. W. Smith. Secretary read the financial report of all money received by memberships, donation, and from the Concert. Total amount, cash \$3,290.80. Orders 170.30. Total Expenditures, cash to Sept., \$1,569.05. Orders on tithing store 53.80. On hand Sept. 1st. \$1,721.75; orders on tithing store 116.50. Donations of bedding etc. Quilts 49, bedspreads 5, pillow-cases 30 pairs, sheets 29, pillows 6, blankets 3 pairs, bleached and colored goods from Salt Lake Stake Primary Associations, prized \$10.00; bleached material, Old Folks Committee 40.00; towelling 2.00; towels 16, factory and sheeting \$3.80; bedsteads donated 2, chickens 5. books for records 2.90, one Hymn Book, one "Mormon Battalion," flour 550 lbs. Molasses \$5.00; honey \$1.00; sugar \$1.50; scap \$1.25; cheese, 75 cts, also crockery, new knives and forks and spoons, and many other things for use and household purposes.

The Hospital is in a prosperous condition and there is every appearance of the permanent success of the enterprise. We publish below the medical report for the month of August, by the House Surgeon.

MEDICAL Report of the Deseret Hospital from July 31st, to Aug. 31st, 1882. Patients remaining at date of last report, 6; received during the month of August, 8; discharged, 6; died, none; total remaining, 8. Visits of the medical board, Dr. Young 28; Dr. Anderson, 6. Prescriptions and treatment by the House Surgeon, to out patients 17; to indoor patients, 151.

ELLEN B. FERGUSON, House Surgeon.

PRACTICAL EDUCATION.

In our past, how limited has been the educational advantages of woman! Book-learning was supposed to have very little to do with the requisite acquirements of the ideal housekeeper; the masses really believing that "woman should understand only sufficient Geography to know the different apartments in her house, and enough Chemistry to keep the kettle boiling." How absurd! If "knowledge is power" why should not woman possess her full quota as well as the sterner sex? She who is entrusted with the sacred responsibility of bearing the souls of men, of ministering to the wants and necessities of her household. Is it not she who must furnish their nutriment, not only to the

new-born infant, but 'tis she who must supply the ever-recurring demands of the older and stronger members of the family. Truly the most thorough housekeepers—the best wives and mothers, are those who are best educated. The true and correct idea of education, is obtaining practical knowledge, knowledge that will enhance our usefulness, and that will give to ourselves the greatest degree of satisfaction. An understanding that will enable us to look beyond the surface of all animate and inanimate creation, whereby we may discern the elements that compose those vital agencies so necessary to our life and health on the earth. Air, food and drink. That our children may be properly clothed in all seasons of the year, and have healthful nutritious food, pure water to drink and an abundant supply of Oxygen in the air of our dwelling houses. How often does a want of a deep and thorough knowledge of these simple but all-important subjects, result in serious and oftentimes fatal consequences.

Then let our wives and daughters study, think and reflect seriously, endeavor to restrain this increasing love of adornment and pleasure, wean our attention from the artifices of dress and vanity to the more solid and practical ideas of a true life, of a genuine, true womanhood. Study the beautiful principles of chemistry, physiology and anatomy; that our lives may become more practically and intelligently useful.

E. R. S.

SHE HATH DONE WELL.

The Presidents of the Primary Associations, who ably perform the duties pertaining to that particular calling, are worthy of the honor and respect of those whom they so faithfully serve. We are always pleased to see deference shown to such persons, as an appreciation of their labors. It is simply just to accord to those who do public duty an expression of good feeling. It encourages them in the future, to know that their work is acceptable. At Wanship, Summit County, on the 15th of June last, a party of friends and relatives convened at the residence of Bishop J. C. Roundy, in honor of his wife, Mrs. Lovisa Roundy, whose birthday they wished to celebrate; and when one has lived half a century they can appreciate the love of their friends. Good wishes and presents were gratefully received by the hostess; a bounteous repast partaken of, music, singing and dancing were freely indulged in, and a good spirit and feeling prevailed throughout the evening. Sister Roundy has faithfully performed her duties as President of the Primary Associations of Summit Stake for a number of years, and is respected and loved by all who know her. The occasion was one long to be remembered, and may she live to see many happy returns of the day, in prosperity, peace and happiness. A pleasing feature of the entertainment was the reading of a poem addressed to Pres. Roundy composed and read by one of the young ladies of the party.

Wanship, Utah.

CHILDRENS FAIR.

On the 16th and 17th of August the two Primary Associations of Centerville united their efforts in a Primary Fair. Mrs. Rebecca Porter taking charge. There were three tables—one for produce of the boys' own raising—one for little girls' needle work—and one for fancy work. There was also another one which was set for dinner, by the Primary girls under 14 years of age, and all the cooking was done by the little girls; jellies, pickles, fresh and preserved fruits

bread, butter, cakes, etc.—one very handsomely ornamented cake—and all the articles of the best quality. Bishop Cheney and wife and Br. Reeves and wife and the officers of both Primary Associations were invited to dinner. The tables were tastefully ornamented with flowers and fruits, and the walls were decorated with mottoes and pictures. There was one very beautiful, being the Lord's prayer cut in wood and set on black velvet ground, made by Master Johnnie Whittaker. It was very artistic and handsome. There was a great variety of hair work, one handsome wreath by a little girl nine years old. The boys tried to excel in vegetables, and succeeded in bringing forward very fine specimens of all the varieties one could think of. There were some stock and fowls, rabbits, pigeons and sheep. Two lambs raised by Master David Chase, which he had raised wholly himself, were very fine. One little boy made a perfect miniature hay-rack, another a cupboard with glass doors; then there were little wooden tables, rakes, shovels, etc. One boy had a sack of flour on exhibition, his own work at his father's mill. Master Byron Kesler, aged 14, had on exhibition teeth he had drawn, and a full set made by himself.

There were a number of ladies from other parts of the County. Mrs. A. S. Rogers, Mrs. Mary S. Clark and others who came to see the Fair and encourage the children. The officers most actively engaged in the labor were Mrs. Rebecca Porter, Misses Frankie Randall, Kate Chase and Emily Porter.

APPRECIATION.

MONROE, Sevier County,
August 22, 1882.

Editor Deseret News:

I desire to express through the columns of your paper my gratitude to Doctors E. B. Ferguson, S. B. Young, and W. F. Anderson, also to Matron Mary Ann McLean and Nurse Sophia Erricsson, and others of the Deseret Hospital, for the efficient manner in which I was treated for lameness in the knee, and for the kindness and courtesy shown. I consider the Deseret Hospital a necessary and excellent institution for the people of Utah.

Respectfully,

HENRY J. RICH.

OBITUARIES.

Sister Hannah Lindstrum Madsen was born Sept. 24th 1850, Sweden. Died May 23d, 1882, at Mt. Pleasant, Sanpete Co. Sister Hannah was the beloved wife of Christian Madsen, and was a patient woman in every circumstance in life in which you could place her. She was a faithful and devoted wife, and a most affectionate and loving mother. She was First Counselor to the President of the North Ward Primary Association in Mt. Pleasant, and indefatigable in the discharge of every duty. Being the only one of her family who embraced the truth, she zealously preached the Gospel to her father's household, by letter, striving to make plain to them the great plan of life and salvation but they have persistently rejected it. And now her testimony is sealed.

Sister Madsen has been taken from us in the midst of a life of usefulness, and will not soon be forgotten. We deeply sympathize with her good and kind husband, who is left with four lovely children, the eldest only 5 years old, to mourn her early departure. May she rest in peace, till the morning of the resurrection, when she will again join her beloved ones, where there will be no more sorrow nor parting.

M. F. C. MORRISON.

Amanda Malvina Hammond, daughter of Benjamin and Almeda Hammond, was born May 6, 1827, Town of Penobscot, Maine. Joined the Church of Jesus Christ of Latter-day Saints, when very young, was united in marriage to Harrison Burgess in Nauvoo, Feb. 6, 1846. She shared the persecutions, and was driven with the Saints from that place; emigrated to Utah performing that hard and tedious journey in company with Sophia M. Burgess, her husband's wife, the companion of their destiny, leaving them in June, 1848, to go on a mission to England. She resided in Salt Lake City from that date until called South, in the fall of 1862, when with her husband and family she settled in Pine Valley, Washington County; until July 17, 1882. At that time she went to Provo to be treated by Dr. Riggs, celebrated for his treatment of cancers; while there erysipelas in the head set in (of which disease she had had a severe attack the Winter previous.) and died August 8, 1882, having been there about three weeks; during which time she had received every care and attention, from the Dr. and his family, and her untiring faithful nurse, Mrs. Smith, daughter of the late Bishop Duke. Her remains were prepared for burial, and placed in a Metallic Coffin, accompanied by her husband and eldest son was placed on the cars, and brought to Pine Valley, where they arrived on the 12 Aug. 5 o'clock a. m. 37 hours from Provo.

On Sunday 13 Ins. at 2 p. m. her remains were carried to the Meeting House by her sons and friends, followed by her beloved husband and family, the Relief Society, the Y. M. M., and Young Ladies, and Primary Associations. The speakers for the occasion were, Bishop F. W. Jones, Robert Gardner Sen., Robert L. Lloyd and Harrison Burgess. The remarks were very appropriate, comforting and consoling, to the family and friends of the deceased. The remains were taken to Cemetery followed by a large concourse of people in wagons, and interred by the side of her three children, two of whom had been buried within the last eight months. She was the mother of 11 children, and 24 grandchildren. She leaves a husband, and 8 children 4 sons and 4 daughters, and a numerous circle of relatives and friends, to mourn her loss. She was truly a faithful Mother in Israel, a true Latter-day Saint, and a firm believer in all the principles of this great Latter-day work. A short time before her demise, she bore a faithful testimony, with the sisters of the Relief Society, of which Society she had been Second Counselor since April 1, 1877. She expressed gratitude to her Heavenly Father, that she had been privileged to raise her family in the celestial order of marriage, that her footsteps had been led and guided by Providence, out of the paths of the wicked and ungodly, and planted on a sure foundation, felt if she lived, she was in the hands of the Lord, and if she died she was also in his hands. Exhorted her sisters to faithfulness and diligence, to unity and endurance to the end. Surely her life and character is worthy of imitation.

S. M. Burgess and E. M. Jones, Committee.

DIED: At Croyden, Morgan Co. July 15, 1882. Sarah Ann Storer. Deceased was born Dec 21st, 1820, in Nottingham, England. Embraced the Gospel in 1850, emigrated to Utah 1872. She has filled the office as Teacher in the Relief Society since its first organization in this Ward; and has been faithful in the performance of her duties, when her health permitted. She was a regular attendant at our meetings, and was ever ready to testify to the truth of the work she had embraced.

The disease which terminated her life was cancer in the back of the neck, from which she

had suffered for nineteen years. She died in the full hope of a glorious resurrection.

Sister Storer was the mother of eight children, six boys and two girls, all of whom are yet living.

HELEN THACKERAY, President.

ELIZABETH BLACKWELL, Sec'y.

Croyden Relief Society.

DIED: In Ovid, Bsar Lake Co. Idaho, Aug 4th, 1882, after an illness of three months, Caroline Mathilda Petersen, was born in Denmark Aug. 10th, 1853, and emigrated to Utah in 1863. She was set apart as President of the Y. L. M. I. Association, when it was organized here three years ago, and has faithfully preformed her duties, until death called her. She leaves a husband, three children and a large circle of friends to mourn her loss.

Whereas, God has seen fit to take from our midst our beloved President—Resolved, that we the members of the Y. L. M. I. A., do sincerely mourn her loss, and extend our heartfelt sympathy, to her husband and family in their great bereavement.

MARY JENEEN and NETTIE S. JONES, Counselors. Ovid Relief Society.

(Deseret News please copy.)

DIED: In North Morgan, Utah August 6, 1882 Elizabeth S. C. Grover, wife of Thomas Grover, and daughter of Martin and Adelgenda Heiner, Deceased was born in Pennsylvania, April 4, 1848. She leaves a family of seven children one infant six hours old, at the time of her death. She was a noble and affectionate woman, a thorough Latter-day Saint. A good wife and tender mother, faithful in every position in life. As a member of the Relief Society she was beloved and respected by all with whom she was associated in her labors. She was a favorite among her friends, and the feelings of those who are called to part with her cannot be expressed in words. We desire to extend our sincere sympathy to the bereaved family, the young husband and father, the little children thus deprived of a mother's loving care, and the aged father and mother, but we know she has gone to a better home, where sickness and death cannot enter, and where all tears are wiped away. May our Heavenly Father soften this great affliction to those so sorely grieved at her loss, and may they be able to say "The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Elizabeth Worlton, Sec'y. R. S. North Morgan.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

HEBER CITY.

The Conference of the Relief Societies of Wasatch Stake convened in Heber City Hall, Aug. 11, 1882. Present were, Pres. Emma Brown, her Second Counselor, Mary Daybell, the Pres. of the several societies, local authorities. Pres. Hatch, T. H. Giles, Bishop Murdoch and other brethren. After the usual opening exercises, the minutes of the previous Conference were read and accepted. Written reports were read by the Secretary. The several wards were then represented. East Heber, Mrs. Rasband; West Heber, Mrs. Foreman, Midway, Mrs. Gurney; Wallsbury; Mrs. Clifton; Charleston, Mrs. Taylor; Center, Mrs. Richardson. The Primary was well represented, all seeming to be in a prosperous condition. Conference adjourned until 2 o'clock, singing and Benediction.

WEST BOUNTIFUL.

The Primary Association of West Bountiful Ward, was organized on the 7th of May 1881;

by Mrs. Aurelia Rogers, President of the Primary of the Stake. We have had good meetings, and have endeavored to instil good principles into the minds of the children under our care, our labors have been blessed. Our President, Mrs. Jane Eldredge, has lately resigned, which caused us to be reorganized. We had a visit from Mrs. A. Rogers on the 17th of August, when she attended to that duty. Mrs. Maggie Grant was appointed President, and Mrs. Lucy D. Muir and Mrs. Jennie Grant, Counselors, Miss Julia Fackrell Secretary, with two assistants. Mrs. Rogers expressed her wishes for our success, and left her blessing with the children and their teachers, and she felt we would go forward in our labor of love.

Wishing success for all Primaries throughout Zion, I am yours in the covenant.

JULIA FACKRELL, Sec'y.

Afternoon session, singing, prayer, singing. Primary reports were then given, showing the spirit of improvement. Sister Duke, from Provo, spoke to us a short time, relating some pleasing incidents; relative to the Excursion, given to the "Old Folks" in Salt Lake City. Also told of the trials of the Saints in the Prophet Joseph's day; was proud to have a name and standing in the Church and kingdom of God. The appeal from the Deseret Hospital was then read by the Sec'y. President Hatch spoke to the sisters, said he was pleased to know the societies are in a prosperous condition. Said a portion of the Tithing should be used for the support of the poor. The sisters should look after the sick, and see that they are cared for. Said the Deseret Hospital is an institution worthy the support of Latter-day Saints. Gave the sisters some excellent counsel in regard to their duties. Sister Brown spoke briefly, was pleased with the remarks which had been made. A good spirit prevailed throughout the Conference, which adjourned for 3 months. Benediction by T. H. Giles.

MARY BRONSON, Sec'y.

AVIS M. BRONSON, Ass't.

ADVICE

OF AN AZTEC MOTHER; TRANSLATED FROM SAHAGUN'S HISTORIA DE NEUVAESPAÑA, LIB. VI. CAP. XIX.

[I have thought it best to have this translation made in the most literal manner, that the reader may have a correct idea of the strange mixture of simplicity, approaching to childishness and moral sublimity, which belongs to the original. It is the product of the twilight of civilization.]

"My beloved daughter, very dear little dove, you have already heard and attended to the words which your father has told you. They are precious words, and such as are rarely spoken or listened to, and which have proceeded from the bowels and heart in which they have been treasured up; and your beloved father well knows that you are his daughter, begotten of him, are his blood, and his flesh; and God our Lord knows that it is so. Although you are a woman, and are the image of your father, what more can I say to you than has already been said? What more can you hear than what you have heard from your lord and father? Who has fully told you what it is becoming for you to do and to avoid; nor is there anything remaining, which concerns you, that he has not touched upon. Nevertheless, that I may do towards you my whole duty, I will say to you some few words.—The first thing that I earnestly charge upon you is, that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise,—valuable as rich jewels,

See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them.—The second thing that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and brought up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you, in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them in your breast.—Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress should be very mean, dirty, or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince, when you speak, nor when you salute, nor speak through your nose; but let your words be proper, of a good sound, and your voice gentle. Do not be nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up, to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore neither walk very fast nor very slow; yet, when it shall be necessary to go with haste, do so,—in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street, do not carry your head very much inclined, or your body bent; nor as little go with your head very much raised; since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly, and with propriety. Another thing that you must attend to, my daughter, is, that when you are in the street you do not go looking hither and thither, nor turning your head to look at this and that; walk neither looking at the skies nor on the ground. Do not look upon those whom you meet with the eyes of an offended person, or have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them, let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them; since, doing in this manner, no one will be able to say with truth that you have said anything amiss. See, likewise, my daughter, that you never paint your face, or stain it or your lips with colors, in order to appear well; since this is a mark of vile and unchaste women. Paints and coloring are things which bad women use,—the immodest, who have lost all shame and even sense, who are like fools and drunkards, and are called *rumeras* [prostitutes]. But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes; and let this be done with moderation; since if every day you wash yourself and your clothes

it will be said of you that you are over-nice,—too delicate; they will call you *tapepetzon tin-emaxoch*.—My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you,—they said but few words, and spoke thus: "Listen my daughters; in this world it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow, steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom; and if you deviate from the path you will fall into it. There is need, therefore, of much discretion in pursuing the road." My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it,—it will be to you as a lamp and a beacon so long as you shall live in this world. Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain comes upon you; should you forfeit your chastity, and afterwards be asked in marriage and should marry any one, you will never be fortunate, nor have true love,—he will always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O my dearly beloved daughter, if you shall live upon the earth, see that no more than one man approaches you; and observe what I now shall tell you, as a strict command. When it shall please God that you shall receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware that in no time or place you commit the treason against him called adultery. See that you give no favor to another; since this, my dear and much-loved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb, "You will be stoned and dragged upon the earth, and others will take warning at your death." From this will arise a stain and dishonor upon our ancestors, the nobles and senators from whom we are descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will likewise, lose your reputation, your nobility, and honor of birth; your name will be forgotten and abhorred. Of you will it be said that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, nor your husband ever know what happens; *God, who is in every place sees you*, will be angry with you, and will also excite the indignation of the people against you, and shall be avenged upon you as he shall see fit. By his command, you shall either be maimed, or struck blind, or your body will wither, or you will come to extreme poverty; for daring to injure your husband. Or perhaps he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sins, and will permit you to have neither contentment, nor repose, nor a peaceful life; and he will excite your husband to be always unkind towards you, and always to speak to

you with anger. My dear daughter, whom I tenderly love, see that you live in the world in peace, tranquillity, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the lustre and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place."

VISIT TO BEAVER.

Wednesday Afternoon August 30, in company with Mrs. M. I. Horne, we left the city to visit Beaver Stake of Zion, in the interest of woman's organizations, the Deseret Hospital, the elective franchise, and such matters as pertain to those interests. At Milford Mrs. Horne's Brother, George Halcs, of Beaver, met us with a conveyance and we rode on to Mincerville, where we dined with the Relief Society President, Mrs. Grundy. Then proceeded direct to Beaver, and arrived at Mrs. Sarah M. Dell's at 6 o'clock Thursday evening, where we were entertained in the most hospitable manner, although during our stay there we were constantly going from place to place among the people; and every where were most cordially welcomed.

On Friday morning, Sept. 1, the Conference commenced in the Meeting House in Beaver City, Mrs. Lucinda Houd presiding. Pres. Murdock was on the stand, and several of the leading brethren and bishops of that Stake. The reports, both written and verbal, from the different branches of the R. S., were very good indeed; and the meeting was addressed briefly by the sisters from Salt Lake, and also Mrs. Lucinda Houd, and President Murdock.

At 2 P. M. the Conference convened again, and Sisters Wells, Horne, Tyler and Dell, each made some remarks. Elder Wm. Fotheringham also occupied a short time in speaking. Conference adjourned for six months.

After meeting we visited the Primary Fair, which was opened in the Relief Society Hall, where we saw a nice display of the children's work. It would be impossible to enumerate all the articles, but some of the most noticeable. An elegant tidy, Lillie Murdock; wool mat; Clara Slaughter; elegant worked book-mark, Katie Slaughter; pair wool mats, Jennie Gillis embroidered handkerchief, Melia White; Mary Ann Limb, handsome silk-lined work basket, 2 tidies; crochet lace, Hattie Anderson; home-made straw hat, very fine and pretty, Sarah May Coleman; home-knit stockings, Julia Farnsworth; wool mat, Harriet Mumford; puzzle pincushion, Henrietta Schofield; ingenious picture frame of burrs, Hattie Fotheringham; wool mats, Jane Anderson and Annie Davey; 2 pairs handsome openwork stockings, Mary A. Tolton; wool mats, May Belle Fotheringham; picture frame, Clara Fotheringham; one jar preserved apples, May Ashworth; cornucopia, Lettie Limb, four years old. Mary A. Law, very pretty needle-book; Louisa Ferrar, very nice loaf of bread; Mary Ferrar, butter; Sarah Ellen Fotheringham, child's dress of home-made cloth; quilts nicely pieced and quilted, by the Primary children; mottoes of all varieties worked by the children; Rhoda J. Shephard, five years old, match safe; Laura Ashworth, card-case; Sarah E. Law, card receiver; Lizzie Ward, five years old, pincushion; Edith Slaughter cornucopia; Alice Robinson, crochet mat; Hattie Mumford, daisy mats; Mary Ashworth, large ornamented cornucopia; Julia E. Shephard handsome needle book; wool mat, variety of colors, Annie Davey; 2 cradle-quilts, Mona Schofield, Sarah Hutchins. Baby's wool sacque home-made. The ten commandments and the Lord's Prayer, elaborately

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

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No. 12.

THE LADY PHYSICIAN.

SENT TO DR. R. B. PRATT.

Oh, who is this, who casts her rose of youth
Beneath the feet of pain, nor fancie's
The lily of her ladyhood, in sooth,
Too white to bloom beside the couch of death?

It is the woman healer here who stands
With tender touch upon the cruel knife;
With thorough graven brows and skillful hands,
And yearning heart to save the house of life.

Bless her, O women, for it was your call,
It was the myriad cry of your distress,
That urged her outward from the cloistered hall
To make the burden of your anguish less.

Shine on her, stars, while forth she goes alone
Beneath the night, by angel pity led;
And shed such luster as your rays have thrown
On bridal steps that chime with lover's tread.

Her pathway scent, O flowers that flock the field,
As from her hurrying feet the dews are driven,
With no less fragrance than your clusters yield
By dimpled hands to happy mothers given.

And ye, O men who watch her toilsome days
With doubtful lip in half derision curled,
Scant not her meed of courtesies and praise,
The bloom and starlight of the spirit world.

For with a sense of loss too fine to own,
The nestward longing of the carrier dove,
She turneth from her first, entitled throne,
And all the household walks that women love.

The gracious ministers of little deeds
And service for the few, by love made sweet;
From these she turneth unto wider needs,
And pours her ointment on the stranger's feet.

Perchance, amid the clash of busy days,
She may lay by a trick or two of charms,
May miss of those caressing, dainty ways
That women learn from babies in their arms.

But even while the battle scars her face,
And makes her voice stern on the combat rude,
She but refines her best, peculiar grace,
And proves her self-forgetful womanhood.

KATHARINE LEE BATES.

From the Boston Transcript.

MEMORY THE CURSE OR BLESSING OF EXISTENCE.

BY HANNAH T. KING.

November the fourth, 1882. Evening—as usual I am alone, and yet, not by any means alone, or lonely; my brain is all alive with a vision of the PAST, memory by her mystical power draws back with soft and gentle hand a curtain, and a marvelous panorama opens to my view. I behold a river, yes the classic waters of the Cam roll at my feet; a group of kind and watchful friends are around me not the friends of my youth, not my blood relations, no, they are away; afar off in every sense of the word; they are not cognizant of the step I am about to take. 'Twould have been vain to apprise them, they would not have condescended even to listen to me; so after mature reflection, I decide to take the step that I feel will revolutionize my life.

Alone! Yet no, not all alone, one loving, clinging spirit—"bone of my bone and flesh of my flesh," and far more still, twin spirit of my soul, holds my hand and whispers, "let me go with you, I desire with all my heart to go

with you? I knew that request was not made "lightly, or unadvisedly," and at that awfully grand moment of my life, when about to pass into the womb of waters it felt so sweet to have something of my own, on which to press even a finger, that I assented and we two entered the waters of baptism together. This is the scene that memory holds up to me this night; and all is as vivid to my mind, as when it actually took place. Every word, every look, the whole scene is as it were photographed upon my heart and brain, NEVER to be erased.

An American Elder administered the rite of baptism by immersion, we were verily buried in the liquid grave, and came forth most certainly to a new life, temporally, spiritually and eternally! Then appeared the Holocaust, but strength was given, the sacrifice was laid upon the altar! and the ordeal was passed! Thirty-two years this day have revolved over me since these scenes were enacted, during which I have passed the "changes and chances" that inevitably follow: dark days, privations, bereavements, sickness almost unto death, and all the ordeals that a true Latter-day Saint has to pass through. Yet I have never seen the first moment that I regretted the step I then took or wished that I could recall the act, or go back to my former state or associations. My former life had decidedly been a happy and a prosperous one, yet through all there was a vacuum, but through all the reverse of scenes described above, I have never felt a vacuum! even when I could not help suffering under reverses, still there was no sigh, no groan of regret, or the least desire to return. The language of my soul was on! on! there is sunshine behind this cloud. I felt a power sustaining me, softening the rough path to me, raising up friends to comfort and support me, even to a romance; I met them on the ship, on the steamer, in the encampments, crossing the wild prairies, met them in the city, they walked and talked with me, comforted and invigorated my weakened system, and were to me as "An angel in the way." If one was taken, another came to supply the vacant place, and so life progressed till like a child learning to walk,—I walked out of "leading strings," and felt I could stand alone with my God! Death took some of the most efficient, but I grasped "the rod of iron," and found I was "coming up from the wilderness leaning on the arm of the Beloved." Him, whose name I took upon me at the waters of baptism, and hence all was well—is well to-day. The kind and loving voices of other days are away in the eternities; but still kind friends are around me; and I am happy and contented. I have grown out of babyhood, childhood, and youth, and have attained a degree of maturity, being thirty-two years old at six o'clock this evening in the Church of Jesus Christ, and the embryo kingdom of God upon the earth. I rejoice in this grand Latter-day work, when "all things shall be gathered in one." "One Lord, one faith, one baptism." The Lord said, "gather me together a people who have made a covenant with me, by sacrifice." Yes, sacrifice is the sign of the covenant, but "the oil of gladness" is ever round, and about the altar—and the Spirit of the living God sustains and animates the votary of Latter-days. There is through all, a peace, joy, a satisfaction that the religions of the world cannot give, or their recipients enjoy. Many that have come into the Church poor,

have become rich, but if they still retain their first love" of the Gospel of Christ, they would lay all down as dust on the balance, if such became an impediment in their path to the eternal riches promised the faithful, faithful even unto the end—even unto death.

This is my testimony living or dying. This is the language of my heart, and brain. I have tried to be an apt pupil in the school of the Lord, for verily "Mormonism" is the school of the Lord, in which all are prepared for that higher school, into which all will be received who can present credentials that will procure for them the higher forms of the House of God, which is eternal in the Heavens.

Let us as Latter-day Saints, walk cautiously, quietly, calmly, with our eyes lifted up above the riches of the earth, which perish even in the using; that when the summons arrives for our departure, we may feel ready, and the voice of our heart exclaim Gloria in Excelsia Dei.

ECONOMY IN THE HOME.

DEAR EDITOR:

Perhaps some of the wives who read your paper are sometimes puzzled to know what to get to eat and will be glad to hear others tell what their husbands like. My husband likes pancakes, but would not get them often now, when eggs are twenty-five cents per dozen, if my neighbor had not given me the recipe for what she calls the "Hard-time pancakes." I tried her plan of beating up thoroughly together flour, salt, buttermilk and soda, into a batter thin enough to pour, and fried quickly with plenty of lard, it makes a delicious dish for breakfast, and will answer occasionally as a substitute for meat; By "plenty of lard" I do not mean that one should use as much as is used to fry crullers or fritters, especially now when lard is seventeen cents per lb., but have the griddle or skillet well greased.

My husband is also very fond of Chili Sauce which I make by chopping up fine, four large onions, twelve large ripe tomatoes, three red peppers; adding then salt, three teaspoonfuls each of ginger, whole cloves and ground cinnamon, seven tablespoonfuls of sugar, and three teacupfuls of vinegar, boiling all together for an hour and seal up hot.

I read in your paper, a very interesting article, some time ago, about saving small things. The writer spoke of the value of the sunflower. When gathering my sunflower seeds this fall, I remembered the article and ask permission to add that its stalk makes very good kindling wood; and to suggest to some enterprising person the possibility of using the seeds for dying purposes, as they stain the hands a deep purple color which will not rub off easily.

Now before I close I will tell the young ladies what my little girl is making; perhaps some of them would be glad of the suggestion, to make something for a Christmas gift to a sister, cousin or aunt. It may be old to many. She has taken a cow horn, after the butcher cleaned the inside of it, and after scraping the outside with glass until it was smooth, she pasted small transfer pictures on it, and is varnishing it now; after the varnish dries she will make small holes through the top and tip through which she will put a fancy cord or a ribbon, and it will make a beautiful ornament for the corner of the parlor to hold a winter bouquet.

EMILY SCOTT

SCENES AND INCIDENTS IN NAUVOO

BY HELEN MAR WHITNEY.

Among the many pleasing incidents within my recollection, was the sight of a large Flat-boat loaded with English Saints, who were obliged to leave the steamer at Keokuck, in consequence of low water. They were singing the sweet songs of Zion, as they came up the river at the close of the day, and landed near the Prophet's house, where stood scores of the Saints; also many outsiders had gathered there, and Joseph too, who welcomed them to Zion.

At another time the "Maid of Iowa," in command of Capt. Dan Jones, brought a company of two hundred and fifty Saints from New Orleans, who, after unlooked for circumstances, causing a tedious journey of five weeks, arrived safely at Nauvoo, where Joseph and hundreds of the Saints were on the shore waiting to greet them with a warm and hearty welcome. A short but interesting account of their eventful voyage was given by Sister Priscilla M. Staines, in the "Women of Mormondom." She was one of the passengers and happened to be an instrument in the hands of Providence to give the alarm of fire, or the boat would soon have been in flames. This was at Memphis, Tenn. Some villain placed a half consumed cigar under a straw mattress, and other bedding that had been laid out of the ladies cabin to air.

They were mobbed and insulted at nearly every place where they stopped, by the citizens along the river. They were not persecuted for polygamy—it was not upon those grounds that mobs collected and threw "stones through the cabin windows, smashing the glass and sash, and jeopardizing the lives of the passengers," for they had not heard of polygamy being practiced by the "Mormons," but they were treated more barbarously than foreign emigrants are treated to-day. So we know that Polygamy is only an excuse, and a most flimsy one too. This was their first experience in America, our boasted land of liberty—a refuge and home for the oppressed of all nations. Mobbing peaceful emigrants for nothing else, only that they were "Mormons."

During the winter of 1843, there were plenty of parties and balls, and many were held at the Mansion. The last one that I attended there that winter, was on Christmas Eve. Some of the young gentlemen got up a series of dancing parties, to be held at the Mansion once a week. My brother William put his name down before asking father's permission, and when questioned about it made him believe that he must pay the money for himself and lady, whether he went or not, and that he could not honorably withdraw from it. He carried the day, but I had to stay at home, as my father had been warned by the Prophet to keep his daughter away from there, because of the blacklegs and certain ones of questionable character who attended there. His wife Emma had become the ruling spirit, and money had become her God. I did not betray William, but I felt quite sore over it, and thought it a very unkind act in father to allow him to go and enjoy the dance unrestrained with others of my companions, and fetter me down, for no girl loved dancing better than I did, and I really felt that it was too much to bear. It made the dull school still more dull, and like a wild bird I longed for the freedom that was denied me; and thought myself a much abused child, and that it was pardonable if I did murmur. I imagined that my happiness was all over, and brooded over the sad memories of sweet departed joys and all manner of future woes, which (by the by) were of short duration, my bump of hope being too large to admit of my remaining long under the clouds; besides my father was very kind and indulgent

in other ways, and always took me with him, when mother could not go, and it was not a very long time before I became satisfied that I was blessed in being under the control of so good and wise a parent, who had taken counsel and thus saved me from evils, which some others in their youth and inexperience, were exposed to, though they thought no evil. Yet the busy tongue of scandal did not spare them.

A moral may be drawn from this truthful story. "Children obey thy parents," etc. And also, "Have regard to thy name; for that shall continue with you above a thousand great treasures of gold." "A good life hath but few days; but a good name endureth forever."

The first New Year's eve after the Prophet moved into the Mansion, our choir, under the leadership of Stephen Goddard, to which I became a member some time previous, gave them a serenade.

We met at our usual place of practice, on the hill near the Temple, and although the night was unfavorable, being dark and rainy, we, nothing daunted, started out between twelve and one o'clock, we struck up and sang the New Year's hymn. The inmates were highly gratified, and the Prophet came out and invited us to come in; but being late we declined. After singing one or two Anthems he pronounced his blessing upon the orchestra and choir, which repaid the brethren and sisters for all their trouble.

William Cahoon, John Pack, Stephen Hale and wives, William Pitt, William Clayton, Jacob Hutchinson, James Standing and many more, too numerous to mention, were members of the choir, and most of the brethren belonged to William Pitt's Brass Band. We enjoyed together many happy seasons, though of short duration.

Our Music Hall was built one block east of the Temple, but was not finished till after the death of the Prophet. Previous to that we held an occasional concert in the Masonic Hall, which, according to history, was considered "the most substantial and best finished Masonic Temple in the Western States."

We were not wanting for amusements, even in the midst of some of the most trying scenes; the Latter-day Saints seldom drooped or pined for their "Leeks and Onions," but adapted themselves to circumstances with an excellent grace.

Our first dramatic entertainments were given in the Nauvoo Masonic Hall—in the spring of 1844, under the direction of Thomas A. Lyne and George J. Adams—the latter claiming Heber C. Kimball as his father in the Gospel, took up his abode with us whenever he came to our city; was there during the summer of 1843, at which time, my father being absent upon a mission, made it rather hard for my mother to get along, as I went to school and she was obliged to hire a woman to do the work, her own health being very poor and her baby sick, which he did not seem to realize as he never offered any recompense. In the spring of 1844, during the dramatic season, he with his wife and sister staid with us, but my father was at home which made quite a difference. I was just at the age to enjoy such amusements, which made time pass very agreeably. Miss Adams was a fine young lady and very gifted as an actress, in fact was quite a star, though a new beginner like all the rest, with the exception of Lyne, he spent much of his time at our house, as they were old friends, and he was a "Mormon." Mrs. Adams was a dignified and quite a distinguished looking woman, and made a fine appearance upon the stage, but she played only one night—took the part of the Countess in the "Orphan of Geneva," and thought herself so disguised that no one would recognise her, but when she found that she was known she could not be prevailed upon

to go on again, and as the play was to be repeated the next night, they were in a terrible dilemma, not knowing what to do as we had returned home, and it was then near midnight. One of them proposed my taking the part, (Adams or Lyne), and the women and all set in flattering and teasing me to take it. But I was a timid girl of fifteen and frightfully bashful, and the idea of taking so dignified a part was to my mind utterly absurd; having only been upon the stage in two plays, first as one of the virgins in "Pizarro" and another simple part, but all my excuses were useless and I was fairly pressed into service. Adams said encouragingly, "I'll help you out," and as Lyne was leaving he said, "Now study the part over good to night, and then retire and sleep on it, and you'll nearly know it in the morning;" which direction I followed, and having a quick memory was able to repeat every word at the rehearsal, but when before an audience I was so frightened that I remembered very little; my wits nearly deserted me, but Adams was true to his promise and by his readiness assisted me to recover from my confusion. Though he was never up in his own part, he was never at a loss for a substitute in every emergency, but which was anything but pleasing to those who depended upon him for their cue. He was a very good actor; and J. Hatch, a young Lawyer—uncle to Pres. Abram Hatch of Heber city, was also good as well as Amasa Lyman and W. H. Folsom, and others. But no part in "Pizarro" was better played than was the Priest, by Brigham Young. There was some good acting done—some so life-like, that at times nearly the whole audience would be affected to tears. Joseph did not try to hide his feelings, but was seen to weep a number of times. Among our best comedians was Hiram B. Clawson, who I think, was the youngest of the boys, that was forty years ago; and the scenes have been changing till but few are now left who took part in the first dramatic entertainments held in our beautiful city in 1845.

On the 11th of May following, my brother Wm. H. and Mary Davenport, were joined in wedlock, by father at the house of Winsor P. Lyons, and on the 13th he brought her home to live with us.

On the 17th, a national convention was held, Joseph being candidate for the Presidency. A great deal of enthusiasm was manifested by the people, which was not confined to our cities, but according to history, twenty-seven states were represented." My father and others of the Apostles were appointed to go East to electioneer for General Joseph Smith.

To be Continued.

WOMAN Suffrage is the great moral and political question of the nineteenth century.

RECIPE FOR A HAPPY HOME.—Six things, says Hamilton, are requisite to a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity every day; while over all a protecting canopy of glory, and nothing will suffice except the blessing of God.

ELIZABETH, Queen of Roumania, says; "Coquetry is not always a bait; it is sometimes a shield. Forgiveness is almost indifference; while love lasts forgiveness is impossible. A woman is stoned for an action which may be committed by a man with perfect honor. Women are bad through the fault of men. In matters of science women are so much accustomed to be treated as if of no account, that they mistrust the savans when they treat them civilly."

A SONG.

Free as the birds of the mountain,
Free as the rippling rill;
Free as the crystal fountain,
So free is the human will
Mighty and strong, for right or wrong,
To choose the good or ill,
O, God above, send down thy love
To guide the human will.

Dear in the sight of heaven—
Of this vain world a part—
Great is the work that's given,
To each poor human heart.
Nobly and true, its work to do,
Though good or ill betide,
O, God above, send down thy love,
The human heart to guide.

God's mercy, ever careth
For the immortal soul,
All its needs He knoweth,
It should his name extol.
Let songs arise to rend the skies
Let soul and heart and will
To God above give endless love,
Our mission here to fill.

E. S. D.

IN ANSWER.

I should like to dispel the veil of darkness from our sister's eyes, (Mrs. Scott,) and ask questions in a kindly manner, in relation to those passages of Scripture which I quoted, and by the light of the Holy Spirit answer in truth.

Did Mr. Alexander Campbell preach the same Gospel in every respect that the Apostle did, that laid such an injunction on his words? "Though an angel from heaven preach any other Gospel than that we have preached let him be accursed." Though Mr. Campbell quoted the same words he had no authority to administer in the ordinances of that Gospel, although he believed it was right to immerse in water to wash away the sin of the believer that they might be brought forth to newness of life. Yet he was not called of God as was Aaron, and the Bible says, no man taketh this honor to himself. Then I ask how could a person be cursed for not believing his message, he made no profession to this effect of being called by God, or set apart by one having authority. When ever God had a particular work to do or dispensation to bring about, He said, "I will do nothing except I reveal it to my servants the prophets." The world deride revelation, and prophets. How then can they enlighten the people, seeing they grope in the dark. The Holy Ghost will bring all things to our remembrance, things past, present and to come; then will we know of the doctrine whether it be of God or man. Now let us examine Scripture, and try to learn the true and everlasting Gospel as preached by the Savior and his Apostles. Just before our Savior ascended into heaven, after his resurrection from the dead, He gave his Apostles this commission, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned," and these signs shall follow them that believe, in my name they shall cast out devils, speak with new tongues, lay hands on the sick and they shall recover." This is positive language. They had the power and authority, and signs followed their preaching. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following; St. Mark, last chapter. "God is the same yesterday to-day and forever, God changes not, his word neither his Gospel."

Did these signs follow Campbell's preaching? If not, the word he preached was to those who

heard, a dead letter, and not confirmed. "For our Gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance." First Epistle of Paul to Thes. 1st, chapter 5th verse. I will also quote second E. 1st ch. 7th verse, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Please read all the Epistle through, these words are referring to the last days of our time. Then is it not of the greatest importance that we obey the true Gospel? Which says "there is but one faith, one Lord, and one baptism." "We must earnestly contend for the faith once delivered to the Saints." And as soon as we admit two or more different doctrines, we lay a foundation for infidelity, for that would make God the Author of confusion and discord.

Please read 1st Cor. 12 chapter. This gives the true order of the Church; that there should be gifts, apostles, pastors, teachers, perfectly governed, and established without fault and schism; all must be of the same heart, and mind, in perfect harmony with the Savior's teachings, and it is so plain that a wayfaring man though a fool need not err therein. Now I do know this is the true Gospel, to be baptized, by one having authority, for the remission of my sins, go down into the water with him as the Eunuch did; when I have done this, refrain from doing wrong, by that grace which I have received; have hands laid on my head, that the Holy Ghost may be manifested to lead me into all truth, according to the pattern in holy writ. "And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied." Now Daniel saw a kingdom established on the earth. "Now I am come to make thee understand what shall befall thy people in the latter-days, for yet the vision is for many days." 14th verse.

Chapter 10, but before this two chapters of Daniel when interpreting the King's dream which portrayed the setting up, and tearing down of earthly kingdoms. "The God of Heaven set up his kingdom, (44th verse,) which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Now I will ask has a kingdom ever been set up by any people, that has brought all the powers of the earth into subjection to its rule, and government? 14th chapter 6th verse Rev. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This angel is appointed to bring, or restore again that Gospel which was not on the earth, and as those holding the authority or Priesthood to preach that Gospel, were put to death, and destroyed. Therefore the Gospel has not been on the earth since the days of the former-day Saints. Joseph Smith, a young man fourteen years of age, attended several meetings of different belief, and being in doubt which was right, he opened the Bible, and read James 1st chapter 5th verse. "If any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith; nothing wavering."

My dear Sister, is not this the right way for you and I to find the truth? He immediately retired to a secret place, and asked the Lord to tell him which of all these different sects was right; he thought that perhaps one might be right, and as he was praying a personage, a halo of light surrounding him, stood before him,

and told him that none of them were true, and for him to join none of them. But in the own due time of the Lord He would make known to him the true and everlasting Gospel, he also told him about the Book of Mormon, being a history of the American Indians, and he was shown the place where it was buried; he obtained and translated it, and one of the witnesses that saw the plates on which it was engraved is living, David Whitmer; if you will read his testimony in the preface of the Book. And now concerning the reading of which you speak. To read we must understand, it was the higher law they were commanded to keep, that is Celestial Marriage. "What God put together let no man put asunder." "And let them marry in the Lord." Let us see if David, and Solomon kept this law sacred. David took Uriah's wife, and Nathan the Prophet reproved him but those he took lawfully he gave to him, he sinned by not keeping the law. How about Solomon? he took wives of heathen parents and worshiped their gods, in this he sinned. He must have neglected his own true and faithful wives or they would not have cried to the Lord.

For behold, thus saith the Lord, this people begin to wax in iniquity, they understand not the Scriptures for they seek to excuse themselves in committing whoredoms because of the things which were written concerning David, and Solomon his son. They truly had many wives, and concubines which was displeasing to the Lord. It must have been the way they acted, and transgressed by doing so. Therefore He forbade them to marry more than one. For the Lord says that whoredoms are abominations and He delighteth in the chastity of woman. The fault is laid to the husband, and that they should not commit whoredom like unto them of old, etc. Now if the sin consisted in marrying plural wives, why did Nathan give them in marriage to David. And why was the lineage of our Savior traced through that line of men that practiced that patriarchal order of marriage? And the wives of these men were called the fair daughters, and God heard their prayers against the wickedness of their husbands. He said, "If I will command my people," He could command them to have but one, or more if He chose. And they of this class were the men that held the holy Priesthood, and the oracles of God. He has the greatest right to give his law or commands for men to obey, and He should be obeyed rather than man, and in all ages of the world God's laws have come in contact with the traditional man made law, the law of the land. The self righteous Jews could not conform to the law of Christ. And in our day the over righteous cannot see the kingdom of heaven which is established on the earth, for the salvation of every person who will receive it. "Glad tidings of great joy which shall be to all the people." "Come unto me all ye ends of the earth, and be ye saved."

The second coming of our Savior will be over-looked by the Gentile nation, as was his first by the Jews.

From a well wisher,

MARY ANN PRATT.

It is a delightful help merely not to be hindered.—*Jean Ingelow.*

THE sad consequence of defection in principle is corruption in practice.—*Dickens.*

To persevere in one's duty and to be silent, is the first answer to calumny.—*Washington.*

AN ability and an opportunity to do good ought to be considered as a call to do it.—*Cecil.*

Mrs. Livermore writes that "The newspapers of Boston are greatly improved now that women are employed as regular writers on the staff."

THE WOMAN'S EXPONENT.

EMMELINE B. WELLS, . . . Editor.

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SALT LAKE CITY, - NOVEMBER 15, 1882

GRAND RALLY OF THE PEOPLE'S PARTY.

Saturday evening, November 4, there was a ratification meeting of the People's Party at the Theatre in this city. All day the stars and stripes had been floating to the breeze from the roof of the Theatre, the dome of the City Hall, and from the public buildings. Saturday, 6 o'clock p. m., according to previous arrangement a procession formed in front of the Theatre, and marched through the principal streets of the city; several bands of music playing patriotic airs, enlivening the scene; carriages filled with prominent members of the People's Party, Committees etc., and a host of citizens on foot bearing torch lights made a glittering parade, cheers were given at several points on the way for Hon. John T. Caine, the people's nominee.

At 7 o'clock the procession had returned to the Theatre. Crowds poured into the house and in a few minutes there was scarcely standing room. Outside a multitude was gathered unable to gain admittance. It was too cold to hold an out-door meeting as had been anticipated. The interior of the building was tastefully draped with the stars and stripes and brilliantly lighted. On the platform were many ladies and gentlemen, editors reporters, etc., as well as Territorial and County Central Committees and the Mayor and city officers. Hon. John Sharp, Chairman Ter. Cen. Com., proposed Mayor Jennings as Chairman of the meeting, the motion was carried unanimously.

Mayor Jennings was escorted to the front, and stepping forward said: Ladies and gentlemen, allow me to thank you for the honor conferred on me in appointing me to occupy the chair this evening. I thank you and will try to fill the position.

Hon. D. O. Calder nominated Hon. James Sharp as First-Vice President; the nomination was unanimously sustained.

A. M. Cannon, Esq., nominated Judge A. Miner as Second Vice President of the meeting; unanimously sustained.

S. W. Darke, Esq., nominated H. M. Wells, as Secretary; also sustained.

S. H. Hill, Esq., nominated R. W. Sloan as Assistant Secretary of the meeting; sustained.

Mayor Jennings then stepped forward and said: I will now introduce to you our friend and fellow-citizen, Hon. John T. Caine (loud applause) the nominee for Delegate to Congress.

Mayor Jennings then introduced to the audience Mr. H. M. Wells, who read the "Declaration of Principles" of the People's Party. Hon. John T. Caine was the first speaker, followed by S. R. Thurman of Lehi, F. S. Richards of Ogden, Dr. J. M. Benedict of Salt Lake and Judge Dusenbury, of Provo.

J. F. Wells, Esq., then moved that the declaration of principles that had been read, be adopted, that the speakers be tendered a vote of thanks, and the nomination of John T. Caine be

ratified. The motion was carried unanimously, the audience simultaneously giving three hearty rounds of applause. When silence had been restored, Hon. James Sharp called for three cheers, for the People's candidate and the "hip, hip, hurrah!" was enthusiastically given.

Mr. Caine having returned thanks to the people for their confidence and sympathy, and to the speakers for their presence that evening to those who had accompanied him throughout the campaign, the bands and all who had helped to make the meeting a success, the immense audience dispersed.

We reproduce the speeches made by the younger speakers, which we consider specially apropos, and are sorry we have not space for all as published in the daily papers.

S. R. THURMAN.

We are called upon in the name of the Great Jehovah and the continental congress to surrender up Ticonderoga. In the name of the Great Jehovah and the Constitution of our country, we decline to surrender. (Applause.) They say, "something has happened in the Territory, the People's Party are crying, 'What shall we do to be saved?'" They tell us to repent and come out from them. We will come out, on the 7th of November, and elect the Hon. John T. Caine. These are reasons why we cannot surrender the fort. (Applause.)

Let us recur to fundamental principles. You have heard that our forefathers enunciated the principles that all men are created free and equal; they did not limit the application, no matter who the man might be, whether Christian or Mohammedan, whether Jew or Gentile, heathen or infidel, the principle was universal in its application, no matter from what land he comes; whether from the legioned castles of Europe, the burning sands of Arabia, the kingdoms of the Orientals, or the wave-washed islands of the sea, the principle was with them as universal as the dominion of Jehovah. They also enunciated the idea that liberty can only exist where the people governed participate in its administration of government. (Applause.) On this foundation they reared the temple of liberty, the grandest and most glorious structure the world has ever witnessed. (Applause.) The People's Party are accused of disloyalty. When did we have our last revolution? When did we rebel against the national government? When did we unfurl to the breeze any other flag than the stars and stripes? (Applause.) The People's Party were the first to unfurl the flag of our country on the spot where we stand. They were the first to unfurl it on the Pacific Coast—they did so in the name of the government of the United States. (Applause.) I maintain that any party who seeks to establish in the heart of the United States any other than a republican form of government, is disloyal to American institutions. The Liberal Party are trying to-day to secure for the people of this Territory a government that does not contain one element of republicanism; a government similar in every respect to the one against which our forefathers contended. Hence that party are disloyal. (Applause.)

In conversation with a prominent Liberal a few days ago, I asked him upon what principle he justified the executive of this Territory in relation to the certificate business. He said, on the principle that the end justified the means. That is, the right of a man to trample upon the law, and disregard it whenever he sees fit, to accomplish his ends. I repudiate such a doctrine as monstrous in a republican government. (Applause.) Let this principle be perpetuated and established, and what will be the result? Crash after crash will be heard as the bulwarks of freedom give way; anarchy would wave her

sceptre over the land, and despotism would shout in hellish triumph amid the crumbling ruins. (Loud applause. It would be the end of free government and the destruction of liberty, yet these are the principles of the Liberal Party. In speaking of the Party, of course I do not mean all. Many of them are good and patriotic men, friends whom I esteem, but I speak of the ring that manipulates and controls the party. You have been no doubt told that if you voted the Liberal ticket, you will get a State government in sixty days. In the language of Cassius: "In the name of all the gods at once, upon what meat doth this our Caesar feed, that he is grown so great?" (Loud applause.) I believe that the object of the Liberal Party is and has been to drive the majority of the people of Utah into rebellion and hostility. The very platform they have adopted is intended to insult and enrage the people. They exhausted their fund of abusive expressions, and closed for want of vituperative language. It reminds me of the boy bulldozing a playhouse of mud; a preacher asked him what he was doing. He said he was building a church. The preacher asked him why he didn't make a preacher and put in his church. The boy replied that he didn't have any more mud. (Laughter.) The Liberals quit for want of mud. (Renewed laughter.)

Let us vote for the man who stands on principle, regardless of who or what he is. Thank you ladies and gentlemen for your attention. (Applause.)

F. S. RICHARDS, ESQ.,

Upon stepping forward, was received with loud applause. He commenced by referring to the rights guaranteed to all citizens by the Constitution of this country. He alluded to the right of trial by jury; to the fact that no bill of attainder or ex post facto law should be passed; that no person should be obliged to testify against himself. These were some of the bulwarks that were thrown around the people who lived under this free government. He would ask, were the citizens of the Territory of Utah enjoying these privileges? He was told that there existed here in the Territory of Utah thousands of men and women who had been illegally deprived of one of the most sacred of privileges—the right to cast their vote for the men of their choice. (Applause.) That grand tribunal, the Supreme Court of the Republic, had said that an individual who is deprived of his civil rights is punished by reason of that deprivation. Now, how was it that, under this constitutional guarantee, the people of Utah are punished for some supposed offence? Had they been convicted of that offence? If not, then they had been punished without the sacred constitutional privilege of appearing before a jury and having their guilt or innocence determined. (Applause.) Further than this, many of them were not only punished upon mere suspicion, and without having been proven guilty, but they were punished in cases where it would be impossible for the Government to convict. The same legislative power that had passed the law to which he was now referring, had provided that unless a prosecution was brought within three years after the offence, no conviction could be had. Indeed, there were in the Territory of Utah thousands of men and women who, if they were to go to the District Attorney and furnish him proof of the commission of the offence he could not convict, and yet they were punished. Further than this, there were many individuals who had never violated this law, and still they were deprived of the sacred privilege of the franchise. Men and women, before there was a law existing in this country regarding polygamy, entered into that marriage relation, and although there never had been a day nor an hour when the hand of the

aw could seize upon the, yet they were unpunished. There were women here who never violated the law—because prior to March, 1882 there was no penalty attached to the violation of this law by the woman—the penalty attached to the men only and they only were guilty—and yet those women were punished. "Who is responsible for the idea that this is the proper construction of the law? Who is it that says it is right to tear down those bulwarks that have been thrown up by the Constitution?" He answered, "it is the 'Liberal' party of the Territory of Utah," (great applause); In proof of this he would read the ninth and tenth planks in the "Liberal" platform. These sections he contended were endorsements of the construction that had been put upon the law, and for this he branded the 'Liberal' party as being disloyal (Applause,) and as seeking to subvert the fundamental principles of the government under which we live. (Renewed applause.) Mr. Richards then alluded to the rule of construction applied to laws and showed that the legislative body must be supposed to intend to confine a statute within constitutional limits, because in that consists its vitality, and outside of these limits it is dead, imbibing the antidote poison of unconstitutionality that if a constitutional construction can be placed upon it, it must be so applied and contended that the law of March, 1882, as it had been construed, by the "Liberal" party, not as enacted by Congress—disfranchised men and women illegally and unconstitutionally, and therefore he branded that party as disloyal by seeking to make it appear that Congress had violated the Constitution. (Applause.) He referred briefly to the pretended moral aspect of the bill, and related an anecdote of an Indian who, by mischance, cut his dog's tail off behind the ears and exclaimed, ugh! heap a too short to illustrate the point that the tail had come short of what was designed by the "Liberal" party, because it did not say "in the marriage relation." (Laughter and applause.) At first it reached the whole of the people in this Territory. Any man cohabiting with more than one woman was liable to lose his franchise and the right to hold office. But the "Liberals" undertook to lengthen it out by adding to it. However, the longer they made it the shorter it became, but when they got through with doctoring the legislation it was entirely too short to reach the "Liberal" party. (Laughter.) Now it covered thoroughly the People's Party, but the "Liberal" party was left out in the cold. In other words, this great moral measure upon which they (the "Liberal" party) prided themselves, and for which they rendered up everlasting gratitude—this great moral measure permitted men and women who had descended to the lowest depths of degradation to go to the ballot box and cast their votes, while honest, virtuous men and women of the People's Party were excluded because of the "marriage relation." (Applause.) He was glad they had extended the bill, he was glad of the distinction they had made, because it placed the People's Party on a plane so high, that those other people (the "Liberal" party) would never, by any ladder they could construct, be able to reach it. (Applause.) "In the disfranchisement of this people we see to-day, one of the most sublime instances of patriotism that can be found in the American Republic. (Loud applause.) Here are thousands of people unjustly, illegally, unconstitutionally, deprived of the dearest and most sacred rights of American citizens, and yet they humbly, meekly and peaceably submit to this indignity until, in the due time of Almighty God, the supreme tribunal of the Republic shall restore to them their sacred rights." (Prolonged and vigorous applause.) Was there, he asked, in the annals of history

ancient or modern, from the days of Adam until now, a grander or more sublime exhibition of patriotism than this? He answered, No. In conclusion Mr. Richards denounced the "Liberals" for the construction they had put upon this act of Congress, and charged them with tearing away the very corner stones of the temple of liberty that were cemented by the blood of our ancestors. (Applause.) He briefly alluded to the tactics of the "Liberal" party, especially to P. T. Van Zile's promise that if the people would elect him he would secure statehood for the Territory in sixty days, and if not elected, that Utah would get a Legislative Commission, and showed the inconsistency of these promises, in view of the fact that the platform in which the "Liberal" candidate stood was opposed to Utah's statehood and was in favor of the Legislative Commission. He asked whether, when Utah needed a representative who would be as firm as a pillar of adamant, to withstand the storm of hatred raging against her, we should send a man who would be swayed by every breath of prejudice; when she now needed an able defender, should we send a vindictive prosecutor? When she needed a wise and sympathetic friend, whose heart would beat with joy at her success or sink with sadness at her sorrow, should we send a cruel and relentless foe, who would rejoice to see her deprived of the last vestige of liberty? His vote on the 7th of November would answer "No," because in the Hon. John T. Caine he saw the wise friend, the able advocate and the pillar of adamant. Mr. Richards retired to his seat amid prolonged applause.

HOME AFFAIRS.

OMAHA 7. Telegraphic dispatches say, "The constitutional amendment relative to woman suffrage, has been defeated by a large majority." We are very sorry for Nebraska, and had hoped to see the amendment passed this year, but "If at first you don't succeed, Try, Try, again."

ON Thursday, accompanied by our daughter Louie we left Salt Lake with Mrs. Zina D. H. Young, to visit Wasatch Stake, attend Women's Conferences and go through the country. We returned on Monday, having visited Heber City, Midway, Charleston, Wallsburg and Timpanogas and attended eight meetings; and enjoyed our visit very much.

THE Lecture Committee for the Y. L. M. I. A. Salt Lake Stake, report that they are prepared to furnish lecturers for the Young Ladies' Associations. This is the season when the evenings are sufficiently long to devote an hour at least, to the pursuit of knowledge. Inquire at this office or by letter to the editor, and the answer will be promptly given or sent.

MRS. Elizabeth Lisle Saxon, of New Orleans is in the City. She comes as a special correspondent of the Times-Democrat New Orleans, and also the Philadelphia Times. The lady has been widely and favorably known as a poet and novelist, and more recently as a lecturer and suffragist. She is a fluent and rapid speaker, pleasing in her address and especially attractive on the platform. She has made forty-seven public addresses in the state of Nebraska, since the 3d. of October, in the interest of the amendment granting suffrage to women. The amendment was lost, but the women of Nebraska are not discouraged. Mrs. Saxon expects to give one or two public lectures during her sojourn in our city. The time and place as well as the subject of her lecture, will be announced through the papers. We cordially welcome Mrs. Saxon to our delightful valley, and trust she will have a good opportunity of seeing the happy home

of the "Mormons," and believe that she will have the courage simply to tell the truth regardless of public opinion.

ON Saturday, Nov. 4, we had the pleasure of visiting Sandy, in company with Sisters E. R. S. Smith and M. I. Horne. A Relief Society was organized, by Counselor Andrew Olsen Geltea, assisted by Mrs. E. R. S. Smith. Mrs. Wilhelmina Olsen, President; Mrs. Harriet Wilson and Catharine Lewis, Counselors; Mrs. Mary E. Neff, Secretary; Matilda Christopherson Assistant Secretary; Ingrea Geltea, Treasurer. Twenty members enrolled.

Same day, 2 o'clock p. m., meeting was held, and a Primary Association was organized, Sister E. R. S. Smith organizing. The children were quiet and orderly, and their exercises were well rendered. Miss Maria Lewis was elected President, Annie Ostler and Maggie Olsen, Counselors, Joseph Maginnis and James Osterman, Secretaries; and Mary Jane Lewis Treasurer. Fifty-five members enrolled. The sisters gave much good instruction and all felt edified.

"PLURAL MARRIAGE" as Taught by the Prophet Joseph," is the significant title of a book just out, from the pen of Helen Mar Whitney, already favorably known as a writer through her contributions to the EXPONENT. The lady is the eldest daughter of Heber C. Kimball, so long and closely associated with Brigham Young. The book contains strong testimonies of living witnesses on the subject referred to, as well as quotations from the sayings and writings of Joseph Smith himself, and Heber C. Kimball. She tells how the revelation upon celestial marriage came into the possession of Brigham Young. Mrs. Whitney writes in a simple, unpretending style, but her language is chaste and her statements cannot be denied. Facts are stubborn things, and truth carries conviction to the honest hearted and humble. We commend this little pamphlet to the Latter-day Saints, and to the whole world. The book was published at the Office of the "Juvenile Instructor" and is for sale there, and at this office at 10 cts. per copy. It contains 52 pages and is printed in very clear type.

OBITUARY.

RESOLUTIONS OF RESPECT:

On the death of Mrs. Ellen Jackson Goldsbrough, who departed this life five hours after the birth of a son, her tenth child, at her residence in Nephi, Oct. 27, 1882.

Whereas, God in his mercy and wisdom, has seen fit to call from our midst our beloved sister, who has been so faithful in the discharge of her duties as a Relief Society Teacher, and as a Counselor in the Primary Association, and who has been acknowledged as a devoted wife in the plural order of marriage, who was a kind and affectionate mother, a loving daughter and sister, and a true and confiding friend; and who in her girlhood left all that was near and dear to her, in her native land, to cast her lot with the Latter-day Saints; crossed the plains in a hand-cart company. Her aged father and mother, brother and two sisters, followed with joy she welcomed them to her mountain home. She was truly the Pioneer of her father's house, and now her pure spirit has gone before to the spirit world, there to await and welcome her kindred and all that she held dear in this life.

We, as officers and members of the Nephi Relief Society unanimously adopt the following resolutions.

We sincerely condole with the husband and partner Amelia Goldsbrough, and her dear children, also her aged father, and mother, brothers and sisters, and tender them our heartfelt sympathies in this sad bereavement. May her examples of purity and integrity be emulated by every member of our Society, that her noble life may inspire in us a renewed determination to honor our religion and our God.

Resolved, That we adopt these resolutions as a token of respect, that we present a copy of these resolutions to

her family, and publish the same in the WOMAN'S EXPONENT, and place a copy on our record.

May angels welcome to their realms of light
Our Sister dear, so lovely, pure and bright,
In paradise, among the pure and good
Who for the cause of truth have nobly stood.

MARY PITCHFORTH, Pres.
M. E. TEASDALE, Sec'y.

R. S., Y. L. M. I. A. AND PRIMARY REPORTS.

COHOES, N. Y. OCT., 24, 1882.

EDITOR EXPONENT:

A year has passed since our Society was organized. How short the time has seemed; for our meetings have been like milestones along our way, guiding and encouraging us onward. They are a great comfort and blessing to us, and when we look back to the time before we had these meetings we wonder how we could have gotten along without them. The President of the Society makes the meetings interesting as well as instructive, and the members attend quite regularly.

Tuesday, 17th inst., was the anniversary of our organization. On that day we held a meeting, the exercises being appropriate for that occasion. We felt doubly blest and each fully enjoyed herself.

Being a very small Society, we have not a very large amount in the Treasury, but it is willingly given. Two dollars have been given for missionary purposes, five dollars we shall send to the Logan Temple, and have some remaining in the Treasury.

Hoping we shall soon be gathered to Zion where we shall be with God's people. I remain, yours in the Gospel,

HATTIE F. CLOUGH, Sec'y.

PERSONAL EXPERIENCE, ETC.

DEAR MRS. SCOTT:

Allow me to offer you a helping hand. I am much interested in your wading about in the mud.

I may as well say to begin with, that when a child, my first attempt to read the Book of Mormon through met with a similar result to that which you have lately experienced. When I came to the second chapter of Jacob, I became somewhat confused. I thought I did not understand it, or if I did, it told me that the Lord condemned "Polygamy," and that it was an abomination in his sight.

I did not go humbly before the Lord then, and ask for an explanation of the matter. But with the book open in my hand, I went to my father and asked him if "Polygamy" was right, and if the Lord did reveal the principles to Joseph Smith, with the commandment that he and some of his brethren should enter into it? To these questions my father replied calmly and solemnly in the affirmative.

"Then," I demanded, "What does *this* mean?" And I read aloud those passages which seemed to me to make the Lord appear anything but an "unchangeable being,"—"the same yesterday, to-day and forever." If He had actually said those things to Jacob for the Nephites, and the exact opposite to Joseph for the Latter-day Saints. My father heard me through, and then took the book and read, and endeavored to make clear to my understanding, the fact that no inconsistencies existed between the teachings in that chapter, and the teachings of our Latter-day prophets. He admitted that some men among our people were foolish, and would do wrong, and that they would be held accountable for their wrong doing. The Lord would not justify sin and wickedness among his people now, any more than in former days. His daughters and their

purity were as precious in his sight to-day as in any age of the world that had ever been. And a great deal more was said, but I could not comprehend it. I was sure that my father *knew* what he told me was the *truth*; but he could not know it for me. Every other principle of our religion which I had heard or thought anything about, seemed so plain and also so good and beautiful, that I wondered why I could not see the good and beauty of "Polygamy," if really there were any in it.

My parents were Latter-day Saints, not only in name but in deed and in truth, years before my birth. So that—something like yourself, Mrs. Scott, "I was conceived in faith, brought forth in repentance and raised in baptism." But differing from you somewhat, I did not "believe because my parents and relatives did;" but had to understand things for myself in order to believe them. I was baptized when six years of age because I wanted to be. My father thought best for me to wait two years, until I should be eight years old. But our Bishop said I had as good an understanding of things as many children at the age of eight years; he advised my father to baptize me, and it was done.

When I was fifteen years old, I began to realize the inconsistency of my being a staunch advocate of "Mormonism" in the main, while one of its vital principles, I could not say that I understood or believed. One thing I acknowledged to myself, I had not striven diligently to find out for a certainty whether or not "Polygamy" was right. Instead of studying into it, I had simply looked at it, concluded it was a doubtful problem, and in heroically let it alone. I wanted to know about it for myself now, and began to pray earnestly for greater faith and light. (This, I think, you might do with profit, my dear Mrs. Scott.) The Lord was merciful unto me, He heard my prayers, and the light came. Not suddenly, as it comes to some; but gradually and unmistakably. Not without many efforts on my part to grasp a ray when it was presented to me, to hold and nourish a gleam of truth when I got it. I learned to understand the principles of "Polygamy," very much as we learn to understand principles in mathematics or chemistry; and it seems as clear to me now as that two and two make four, or that alkali and acid compounded in liquid form will effervesce.

In the second chapter of Jacob, before alluded to, the word of the Lord to the people of Nephi was, "There shall not any man among you have save it be one wife; and concubines he shall have none." They were but a small people, their men and women being about equal in number. It was not the design of the Lord that their seed should multiply very rapidly, but that He might raise up unto himself a righteous branch, from the "fruit of the loins of Joseph." In the same chapter it is written, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

In these the latter-days, the Lord wills to raise up seed unto himself, and He has commanded his people, through the medium of his Prophet Joseph Smith, and they have hearkened, some of them, and obeyed the voice of the Lord by entering into plural marriage, or as it is styled, "Polygamy." "Whoredoms," and all licentiousness are as abominable in the sight of the Lord today as they ever were, and such things have nothing to do with the "Polygamy" of the Latter-day Saints. To the faithful members of the Church of Jesus Christ of Latter-day Saints, whether political "polygamists" or not, nothing is held so choice and sacred as personal virtue and chastity: and nothing is so dreadful as the loss of it;

We consider that a man who marries two or more wives, and remains faithful to them, is as

pure and good as the man who marries but one and is true to her. And in like manner do we view the women who are faithful to their husbands, whether they live in "Polygamy" or out of it.

If you are still in doubt about the same Lord giving one commandment to the Nephites, and another to the Latter-day Saints, let me call your attention to a single illustration of a similar occurrence, recorded in the old Testament.

You know all about the storing of a very great amount of grain in Egypt, because of the sore famine that was coming upon the land and how the blessings of the Lord rested upon the world. You will also please call to mind, how but a few generations later, when the Lord fed his people with manna in the wilderness, the word was that none of the manna should be stored away, (to make their loads heavier as they travelled,) except a little for the Sabbath. And when this commandment was broken, the result was evil instead of good for the people. Many other examples might be cited, but let this suffice to show that what suits one people and their condition may not be applicable to others in their time.

One thing more. You say the "vexing of the wicked" is what makes you bitter and unhappy, for religiously the wicked includes all who differ from the Church." We do not view it in that light at all. We believe that people who are honest and virtuous, and who seek to benefit others, will never be classed among the wicked and the ungodly, though they make no professions of religion. They receive better rewards than thousands of professed religionists who parade their piety, but whose inner lives are vile and corrupt.

"The wicked" are those who would stir up strife and contention, who are dishonest, immoral, and who seek to abuse and discomfort others. Is it not just, that such should be punished? We would not allow one of our young children to heap impositions on another without interfering, and putting the bad one to shame, if after being told repeatedly how he ought to act, he still persisted in being bad. Neither will our great Father suffer some of his children to wrong others, and not bring them to judgment for it.

"Why not prevent the wickedness?" you ask. Why not indeed! which of us would not, if we had the power.

Your ideas of happiness and religion remind me of an expression made by a stranger lady who attended a little birthday gathering, given to one of our noble sisters a short time since. She said of us, "You are indeed, a happy people, whether you are right or not." Our answer was, "Our happiness is an evidence that we are right. Did we not know that we are right before our God, we could not be thus happy."

True religious sentiments and lives will make people happy and satisfied under very trying circumstances. But a religion which requires no self-denials, which offers no occasions for the uprooting of native selfishness and the cultivation of more generous fruits, would be too cheap and too unlike the religion of Jesus to be valued very highly.

What a long letter, and I would say more but that I fear, Mrs. Scott, you (or our mutual friend the editor) will lose patience with me, and I would not like to vex you. So goodbye.

L. GREENE RICHARDS.

Lady Hannah Shepherd Havelock recently died at her residence in Kensington Palace Gardens, London. In recognition of the services of her distinguished husband, the captor of Lucknow, Parliament settled upon her a pension of £1,000 a year, and raised her to the rank of a baronet's widow, with the baronetcy renewed to their son.

EXPLANATORY LETTER.

Salt Lake City, Sept. 1882.

MY DEAR MRS. SCOTT:

I have conceived an earnest desire to write you a private letter, thinking I cannot do justice to my feelings publicly. Being deeply interested in you, and believing you to be "honest in heart," my anxiety is great that you may know and comprehend our religion as it really is, in all its fulness and beauty. Being born and reared under the auspices thereof, I can assure you that I have never heard a word uttered, by way of counsel or instruction, neither in public or private, by any of our Elders or ministers, but has been calculated to elevate and purify mankind, and can also assure you my dear Mrs. Scott, that "Mormonism" is a *sure stepping stone*, there is no danger in that path, should you once make up your mind to forsake the world and walk therein. It will not endanger your health in any way, but will lead you on to life, life everlasting. The angel whom John the Revelator saw, has indeed flown through the midst of heaven, with the Everlasting Gospel, and has delivered the same to Joseph Smith, the unbelief of the world to the contrary notwithstanding; and thousands upon thousands can and do bear testimony to that fact, by the gift and power of the Holy Ghost, which was conferred upon them by the laying on of hands after their baptism, by those holding authority to administer the same. Do you remember Jesus asked Peter who he, Jesus, was, when Peter answered, "Thou art the Christ the Son of the living God," then Jesus said, "Blessed art thou Simon Barjona, flesh and blood hath not revealed this unto thee, but my Father who art in heaven and on this rock, (the rock of revelation) will I build my church, and the gates of hell shall not prevail against it." We claim to have that same Gospel which Jesus taught, founded on revelation, and should not dare teach any other, for fear of coming under the curse. One of the greatest proofs we have of its being the same, is that the signs do follow believers as they did anciently. Paul says "One Lord, one faith and one baptism." The gospel he preached was faith, repentance and baptism, the laying on of hands for the conferring of the gift of the Holy Ghost, with these signs following believers. "In my name they shall cast out devils, speak with new tongues, lay hands on the sick, and they shall recover, etc. Now! we positively know, we have that same Gospel Paul preached, because the same effects are made manifest that were realized by believers anciently. I have seen the sick healed, through the administration of the Elders, when death had laid hold upon them, have heard speaking in tongues, and the interpretation thereof. Now, there are none of the various sects of the day who make such professions, therefore cannot consistently lay claim to preaching the Gospel taught by Jesus and his Apostles. If you will read the 3d chapter of 2nd Timothy, you will find a perfect description of the state of affairs, existing at the present day. Should you repent and be baptized and have hands laid upon you for the reception of the Holy Ghost, *by those having authority*, that Spirit would reveal unto you, and make plain every principle of our religion, Celestial marriage included.

I am not surprised that the chapter you mention, in the Book of Mormon, should puzzle you. Yet it seems to me that the clause, "But if I will," saith the Lord, "raise up seed unto me, I will command my people," settles the whole question, however, that is not the most profitable subject for you to study. The first principles of the Gospel should engage your whole attention at present. If you can be convinced that God has spoken from the heavens,

all else will become plain and simple to your understanding.

From the account we have of Philip and the Eunuch the first principles only were taught. Let us take up these and then go on unto perfection.

I wish to correct you on one point, wherein you sadly misjudge us as a people, we do not consider all wicked who are not members of our church. We know there are thousands, not of us, who are honest, upright people, doing as well as they know how, according to the light which they possess. Such are not included, when we speak of the wicked being vexed. But we do expect that many will flock to Zion (this people) when God's judgments are stalking abroad in the earth, this being the only place of safety, and this the only people who will not be at war one with another. Understanding me as you did, you could not think otherwise, than that we are an unjust, illiberal people, when exactly the opposite is the case. I would shudder at the thought of any suffering, who did not justly, truly merit it, even then my sympathies would be aroused, although knowing it to be just. You desire that faith in God that your children have in you. That is exactly the faith possessed by the Latter-day Saints. We fear no evil that threatens us as a people, for we know that God rules, that He holds the destinies of nations in his hands, and He will take care of his Saints for He has declared that to be his business.

I for one can assure you, without a doubt, that you will find that faith you seek, by yielding obedience to this Gospel, for it really does make us look up, and fills our hearts and lives full of melody, thanksgiving and love. Why, there are no other people who know how to love as we do.

I will tell you, as a proof of the power and efficacy of this Gospel over the lives of the people, that it is a rare thing to find a dishonest, wicked young person, among the children of the Saints, as our statistics will show. I would not fear receiving an insult from a Latter-day Saint, should I meet him a thousand miles from every other human being. In fact I never heard of such a thing happening unless it was from an apostate in spirit. No other Church could say the same of all its members.

Praying that God will inspire you with his Spirit, that you may comprehend the things of his kingdom, and that I shall one day meet you in the "valleys of the mountains," I remain your true friend and well-wisher.

MARY A. FREEZE.

NOTES FROM MORGAN.

Since the storms subsided, and fine weather set in, the potato crop and the threshing of grain has kept men women and children very busy, but not so much so but we could attend to our Relief Societies and Y. L. M. I. Conferences and enjoy them. The sight of so many persons leaving their daily labors, to meet together to express their gratitude to their Maker, and unite their efforts to benefit each other and mankind at large, is one that ever fills my soul with emotions easier understood than expressed.

Of course you know that it took some powerful argument and reasoning, to call the ladies of Morgan, from the work-stoves, and work-baskets, to the stage of political lore; our lords of creation having carried on things in a manner so straight-forward and conscientious, we did not think it necessary for us to mix up with politics. However we find to-day that we have not awakened to our sense of need and duty one hour too soon; as the opposing element which has been smouldering for years in our large cities, is now assuming a flare up, which

has sent its crackling sparks to adjoining settlements. When I talk of opposing element, I mean those discontented parties who are never happy only in their endeavors to make others miserable, and who would scarcely appreciate wealth unless acquired at the detriment of others. For a week past posters have been put up in the neighborhood of our R. R. Station, where all our commerce also lies, to notify the public, that Judge Van Zile, and other gentlemen, would visit this our country seat, for a grand rally of the Liberal forces, and to lay before the people the platform adopted by their Party. Thursday morning, the 25th inst. as per announcement, Messrs. Van Zile, Hollister, and others were met at Weber Station, on their return from Coalville, by Registrars Peterson and Shurtliff, and one or two other parties; but the assemblage did not appear large enough, and although invited to partake of a breakfast prepared in their honor, the Liberal visitors decided to proceed to Ogden for breakfast, but the blame will not lie at their door. The use of the school, house had been granted them, in which to rally, and deliver their patriotic (?) speeches; but after waiting in vain for an audience, they adjourned to the R. R. Station, where a few railway employers swelled their numbers. Mr. Van Zile relieved himself of some of his spleen, by the delivery of his usual bosh, viz., accusing religious authority, or the priesthood for everything that did not suit him, especially the absence of an audience to listen to his oratory (?). So much for the consistency and liberality of the Liberal Party, and the good hard common sense of the Morganites for not choosing to hear themselves abused.

To-day, when as per announcement the Hon. John T. Caine, S. R. Thurman, Judge Dusenberry and James Sharp, arrived they were met by many of our prominent ladies and gentlemen, and were escorted to South Morgan preceded by D. Bull's Brass Band. After partaking of dinner, those gentlemen repaired to the school house, which was crowded to suffocation. The people felt amply repaid for leaving the potato fields and threshing machines, to hear the able, eloquent and patriotic speeches delivered by the above named gentlemen. Indeed it was a feast fit for intellectual kings and queens, that exposition of good sound arguments and noble principles, couched in terms that displayed patriotic enthusiasm and astounding oratorical ability. The Brass Band discoursed lively music and the audience demonstrated their appreciation by loud cheers and applause.

A light was beaming on the countenance of all, the light of the fire which burned in the bosoms of the heroic Fathers of 1776. May that fire spread until it fills the universe is the wish of your humble servant,

E. C. E. FRANCIS.

Oct. 26, 1882.

Gov. St. John says: Men say it will degrade woman to vote, but they can see her wash all day to support a vagabond husband who sells his vote for a glass of whisky, and never think of her degradation.—*Ex.*

A SIXTEENTH amendment is pending in the United States Congress, and will be acted upon the coming session. The following gentlemen, candidates for Congress, are favorable to it, and should receive the support of every suffragist, Hon. G. S. Orth, Hon. R. B. F. Pierce, Hon. Stanton J. Peelle and Col. Mark L. DeMotte. A correspondent says, "I am a Democrat, but Col. DeMotte will get my ballot, because he is a prohibitionist, a suffragist and a Christian gentleman." Voters! break away from party rings and send men to Congress who represent the best principles.—*Ex.*

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 11.

SALT LAKE CITY, UTAH, DECEMBER 15, 1882.

No. 14.

OUR OWN WE MUST AID.

Can you call creatures human—
Who corner a woman
To quiz ont her heart, at her husband's expense?
Compassion and honor,
Should pour down upon her,
Whose silent fidelity form'd her offense.

Almost a mother!
And could not another
Prison be found, than the convict's vile den?
To banish or send her,
This harmless offender!
Blush for such doings, all true-hearted men.*

Why turn to past pages,
Of dark, dismal ages,
When the secrets of conscience, by torture were read!
When judges and jurics,
Relentless as furies,
Wreak'd their sanctified wrath on the heretic's head.

Progressive(?) condition,
The grand (?) Inquisition
Looms up, from the past, in this age we call free.
Oh! brave (?) generation,
When incarceration
The fate of unorthodox people must be.

What right has Jehovah,
To topple things over,
Or ask folks to walk in His primitive ways?
To slight the opinion
Of those in dominion, says?
* * * * *

Alas! how depraving,
This "system enslaving"—
"What a pity," such women in Utah abound—
Whose self-abnegation,
So troubles the nation;
To help us they'd grind all our friends to the ground.

'Tis certain we're humble,
And ought not to grumble
At those who are lifting us out of the shade;
While 'tis hard to resist them,
We can't well assist them;
For, when hunted and hated, our own we must aid.

The price of a ransom
Was offered for Samson,
But it took false Delilah to give him away.
We'll not emulate her,
'Tis not in our nature;
"These strange" Mormon wives never stoop to betray.

Success to our sister
On the heroines list, her
Name is recorded, and long may it shine:
May blessings attend her,
And Angels defend her,
And her courage and firmness descend to her line.

It shall flourish in story
A permanent glory,
And th' fact shall be sensed and approved by the just—
That the daughters of Zion,
Will suffer and die, on
Their faith, ere they'll barter their friends or their trust.

EMILY HILL WOODMANSEE.

Salt Lake City, Nov. 30th, 1882.

CHRISTMAS.

O, the merry, joyous Christmas times! the laughter, the music of the bells, the songs we sing, the stories we tell! How sweet to have one day so free from pain and care, so full of joy and gladness. 'Tis a time when we would forget all the past, save such bright scenes as

may make this day still brighter by smiling upon us like the pleasant sunbeams.

How eagerly, longingly we look forward to the happy day, and how happily on Christmas eve we mingle together to herald in the dear and holy day with bright and joyous thoughts. Some cling around the lighted Christmas tree, where hang the gifts we have so long anticipated, and there they dance and sing for very glee. Others seek the dance, or some like amusement, until the silver bells chime out the hour of midnight, then a whispered "Merry Christmas," or "Christmas Gift," flits from ear to ear, joined with gay laughter, joyous music, and the patter, clatter of the flying feet, all in time and all in tune, making a most happy chorus.

There are various ways of spending Christmas time, but all are gay, all are happy, and our own way, which ever it may be, is always best, for at such a time one would scorn the thought of discontent, envy, or any unpleasant thoughts, and each one vies with all others in making his Christmas the merriest.

How immeasurably sweet on Christmas eve to gather round the glowing hearth, and listen to the stories told of the Christmas times of long ago. And as we listen, it seems as though the days must have been colder, the snow whiter, the frost on the window panes glistened louder, the children laughed sweeter, the maidens danced prettier, the fires glowed brighter and the heart beat lighter than than now. Yes, grandpa, to you these things seem so, but for us are now the Christmas days of your long ago. After the stories are told, after the songs are sung, off to the downy beds the little ones go, where kind sleep touches the pillow and winds its mantle round the little souls. Sweet sleep is there with its hallowed angel—dreams.

Far out in the clear blue sky the silver moon stands forth in all her loveliness, and the bright stars sparkle and glow and see themselves reflected in the crystals of the pure white snow. The scene gleams like some enchanted fairyland, and as we gaze into the depths of its mystic beauty, we ourselves become a part of the ideal scene. From afar off appears a magnificent chariot, drawn by handsome, glossy reindeers, with graceful horns and flowing manes, gliding as it were in a subdued and tranquil sea. As it approaches nearer, down in the recess of this magic chariot sits the ideal king. His long white beard sweeps the floor; his face is so full of joy and light celestial that we fancy he is immortal. Round him are other beings bright and happy, but not so great—they are his pages, and they bear in their arms, burdens of peace and love. Swiftly they dash over the mountains, the meadows and plains, over the treetops and housetops they come, and now right above us the chariot stops, and the old and venerable king, with one of his little messengers, looks down upon our sleeping faces and whispers "All is well;" then quickly the messenger lays down his burden, and empties its contents into the row of stockings, from grandma's homespun, down to little baby's dainty one. Back to the chariot they fly, and out again into the frosty air they ride, to another home where little ones wait as anxiously as we for the good Christmas king; then to another and another, till every little soul is satisfied.

The mother carefully, softly glides from

couch to couch, and fondly kisses each little dreamer, then sweetly murmurs, "all is well." Then from the safely locked closet she brings forth the pretty and precious things each little heart has wished for, and gently, happily fills each little stocking by the chimney place, smilingly thinking of the happy faces, the beaming smiles, the rippling laughter that will greet her on the morrow.

Oh, that Christmas times came oftener! but stay, would we love them then so much? Do we not value the diamond more for its rareness than its brightness? If common, like dust, it would not seem so bright; and so with Christmas, and so with everything. If every day were a merry-making, feasting time, we would tire of it and long for quiet and loneliness, and never half appreciate our pleasure.

But the wisdom of a higher Being has sprinkled and mingled the diamonds and dust, the light and darkness, the joy and gladness, in such a way that all must acknowledge the happy light of every day and the sorrowed gloom of every night.

But if all the year round should, through misfortune or sorrow, be dark and sad as night, let Christmas day be the awakening of a beautiful morn, when the clouds turn their silver lining into your darkened sky and shame the shadows away, and reflect their delicate beauty on your hearts, till the hearts reflect back the light, and brighten the countenance with such smiles as would rival the sunbeams.

ANNIE.

SCENES AND INCIDENTS IN NAUVOO.

BY HELEN MAR WHITNEY.

The following is from a letter written me by my father in fulfilment of promise:

"WASHINGTON, June 9, 1844.

"MY DEAR DAUGHTER—I told you of the blessings that we have received from our Father which is in Heaven, so be obedient to the counsel you have given to you from your dear father and mother, who seek your welfare both for time and eternity. There is no one that feels as we do for you. Prove yourself approved of God and man, as a true, undeviating friend through evil report as well as good, through poverty as well as riches. This has been the spirit I have endeavored to maintain since I have been a member in the Church of Christ. I want my children to be true and faithful in all things, and never swerve from the truth in any case. If you should be tempted, or have feelings in your heart, tell them to no one but your father and mother; if you do, you will be betrayed and exposed to your hurt. Remember, my dear child, what I tell you, for you will find that I tell you the truth in Christ and lie not. You are blessed, but you know it not. You have done that which will be for your everlasting good for this world and that which is to come. I will admit there is not much pleasure in this world. Our circumstances are such that I see no way for it at present. Congress will not do anything for us, no nothing; neither do I care whether they do or not; but we will tease them all the day long. They think they have got a great deal of power, and all of this world is theirs to give or retain. The devil thought he had all at his command when he wanted to hire Jesus to worship him.

needy in our midst, leaving a balance on hand of 12s.

We desire to express our appreciation of the instructions given by the brethren who have visited our meetings. Their timely counsels and explanation of our duties has made plain the road which leads to eternal bliss, and enabled us at times by the eye of faith to obtain a glimpse of woman's lot in the great plan of salvation.

The EXPONENT has also assisted us greatly in our studies, its welcome pages being always replete with good instruction and wise suggestions. We do cheerfully recommend it to all and invite a careful perusal of its pages.

LOUISA PORTER, Secretary.

JOHANNA LARSEN, President.

Christchurch, Oct. 22, 1882.

ARE WIVES SUPPORTED?

Among the amusing paragraphs lately circulated in the variety column of newspapers is one which contains a deeper lesson than they can ordinarily boast of. "A husband advertised in the *Sheffield Daily Telegraph*, England, that he, Thomas A—, would no longer be answerable for the debts incurred by his wife. The wife retorted: "This is to certify that I, Elizabeth A—, am able to pay my own debts, now that I have got shut of Tommy."

This retort is a very pointed comment upon the theory that has prevailed up to the present day, namely, that the husband was the breadwinner and stay of the household, and that the subordinate members, including the wife and children were supported by him; unprofitable members of the community, consumers instead of producers. To what degree is this true, and to how great an extent are the wives of all the great working classes, who form the bone and sinew of English life, supported by their husbands?

The passing of the Married Women's Property Act, which has so gloriously distinguished the Parliamentary session of this year, has been the means of securing property to the amount of many millions into the hands of women, hitherto unjustly deprived of its control. The previous Act of 1870, now included in the larger Act, had proclaimed the right of a married woman to the wages which she had earned by her own labor. No one doubts the justice of these two measures, or if a few specimens of that nearly extinct species, the believers in the divine right of husbands, still exist, they are dying away, and the next generation will know them no more. But between the women who possess inherited property, and the women who, from the improvidence or incapacity of their husbands, are obliged to leave their homes to earn wages for the support of the family, there is the still larger class who find occupation for their fullest energies in the home itself, in cooking, scouring, making and mending their husbands' and children's clothes, and bearing, nursing, and sometimes teaching the children. The question arises: Are these women supported? Are they only consumers, or a most important section of the producers of the country's wealth? Do they do anything to earn their own living, and, if so, how can it be secured to them?

A young man and woman agree to marry, and they bring into the joint partnership, not real or personal property, inherited or acquired, but their heads and hands only. The man's head and hands are occupied out of doors; he is the visible wage-earner; he works ten or twelve hours and brings home enough, if he does not spend it at the public-house, to buy necessaries for the family. Perhaps by extra industry on his part, or extra good management on hers, he saves and puts by money. She, on her part, has kept a decent and com-

fortable home for him, has laid out his earnings for their mutual benefit, and has borne and brought up their family of children, and, as any one who has been in like circumstances will acknowledge, has worked not only through the day of twelve hours, but half the night also. She has labored in her own vocation as hard as he has; she has economised, contrived, schemed, saved, giving the whole of her time and brains to the common stock, and he has done no more. And yet the ordinary theory is that this woman is supported all her life, and the law, even this law, which is incomparably juster and more generous than any that has hitherto been known in England, and which we have no thought of undervaluing, gives her no joint right to the income of the family; she has only the right, which her husband reciprocally enjoys, of receiving a pauper's maintenance from him.

In many cases the unpaid partner of the domestic firm does more than the household work, though this seems a fair day's measure for any individual's brain or hands. If they keep a little shop, she looks after it; if a farm, she makes the butter, fattens the fowls, or feeds the calves. To quote again from the wisdom of the newspaper corners: "A Western man having lost his wife, a sympathizing friend remarked upon his woe-begone appearance. 'Well, I guess you would look thin, too,' was the melancholy rejoinder, 'if you had to get up before daylight, make the fires, draw water, split wood, and feed the cattle before breakfast. I tell you what it is, if I don't get somebody to fill poor, dear, sainted Maria's place, I shall be resting by her side before many weeks.'"

It is notorious that in the agricultural States of the Union, where labor is dear, the farmers' wives take an extensive share in the farming operations, besides the house work. We heard a few weeks ago of one of these "supported" wives in Kentucky, who, after getting breakfast for her husband and four children, picked 135 pounds of cotton before noon, came home and prepared the family dinner, returned to the field and picked 115 more pounds of cotton, and reached the house again in time to cook supper. This instance might be repeated a thousand times in Indiana, Iowa, Kansas, etc. Hard as the farmer's life is, that of the farmer's wife is confessedly much harder. Besides her own work, she often takes part in every agricultural operation carried on at the farm. She is frequently killed by the drudgery, and the statistics of the insane asylums show that a majority of the female patients come from this overworked class, and yet these women are "supported" and cannot claim one shilling as their own out of the family earnings.

This seems to us incompatible with common sense and common justice. During recent years a good deal of attention has been directed towards the injurious practice of women continuing their work in factories or workshops after they are married. It is contended, and with much truth, that the husband's wages are calculated on a scale sufficient to support the family, and that the physical and moral interests of the household will suffer if she gives her time and strength to work which takes her from home. There is much to be said from this view, but there is this great difference to the woman. She goes not only from one kind of work to another, but from paid work to unpaid work; from being a self-supporting laborer she becomes "supported."

If we could suppose, for the sake of argument, that all the married women in England neglected or refused to fulfil their home duties, as wives, mothers and mistresses of the household, so that hired help must be engaged, the wealthy man would be forced to supply the place of his wife by a housekeeper and a gov-

erness, the poor man to engage the insufficient help of a charwoman to be cook, nurse, scrubber, mender of clothes, etc., all in one. In each case, wages must be paid, and the aggregate sum of these wages would probably exceed not only all the earnings now gained by married women away from their homes, but even the earnings of the unmarried. The labor of the household can only be performed free of cost when it is performed by the wife. Every one remembers Wilkie Collins' resumé of the question in the "Moonstone." The steward, whose cottage has been kept clean by a working woman, marries her, and says:

"I had another reason likewise of my own discovering. Selina, being a single woman, made me pay so much a week for her board and services. Selina, being my wife, couldn't charge for her board, and was bound to give me her services for nothing. That was the point of view I looked at it from. Economy—with a dash of love. I put it to my mistress as in duty bound, just as I had put it to myself. 'I have been turning Selina Goby over in my mind!' I said, 'and I think, my lady, it will be cheaper to marry her than to keep her!'"

No one will deny that while Selina was earning wages as housekeeper, she was a productive member of the community; it is only when she assumes the additional duties and responsibilities of a wife, that she becomes supported, and ceases to have a claim to remuneration. Is there no method by which this injustice may be removed? Selina's case is of frequent occurrence. The lady who has been governess or school teacher, or post office clerk, the working woman who has been a shop-hand or domestic servant, the numerous class of mill girls and female operatives, give up, when they marry, a certain means of livelihood, which, even if it has done no more than provide them with bare necessaries, was lawfully their own, and they should have a legal claim to some equivalent.

As we have endeavored to point out, the value of the work they do would be recognized at once had it to be paid for. Some well-intentioned but over-zealous reformers have suggested that wives and mothers should receive regular wages from the husbands for the work they do. This, to our thinking, is manifestly absurd and impossible. The work of caring for her family, whether recognized as work or not, is the duty which she has undertaken to do when she married. She is morally bound to perform it, as much as the husband is morally bound to provide her with the means of doing it. The sacred duties of wife and mother are such as can be measured by no debtor or creditor account. She and her husband have entered into a partnership, in which each contributes his or her best for the good of the firm; there can be no question of hire.

We think, however, the law might recognize the equality of the partnership more than it does. The right of a widow to inherit after her husband ought to be more carefully guarded. If he die intestate, and there are no children, she should have the same right to be his sole heir as he has to be hers. Her claim to remain as a widow in her married home ought to be established by law, not resting as it now does upon family agreements, or the forbearance of the eldest son. It should be impossible for a man to will the whole of his property away from his wife. In some cases, as in the transfer of real property, her signature should be requisite to the document as well as his, as is already the law in some countries; and among the large wage-earning class, the employer should be bound to pay over to the woman a proportion of the husband's earnings, if it can be proved that he does not bring home sufficient for the family support.

Above all, the false theory that a married woman is a hanger on, a supported member of

